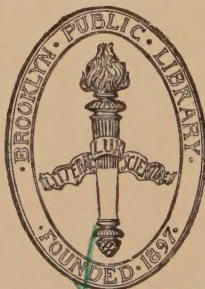


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THE ROMAN CAMP AND
THE IRISH SAINT AT BURGH CASTLE



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THE ROMAN CAMP AND THE IRISH SAINT AT BURGH CASTLE ❁ ❁ WITH LOCAL HISTORY

BY
LOUIS H. DAHL, M.A.
RECTOR OF BURGH CASTLE, SUFFOLK



WITH FIFTY ILLUSTRATIONS

LONDON

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BY JACOB
VIRGIL CLAY

TO
THE INHABITANTS OF BURGH CASTLE

‘History ! What is history but the science which teaches us to see
‘the throbbing life of the present in the throbbing life of the past.’—
JESSOPP, *The Coming of the Friars*, p. 178.

PREFACE

I HAVE endeavoured in the following pages to give an account of the main facts which constitute the Past and Present of Burgh Castle.

The chief interest of the book clusters around two centres : the first to a large extent antiquarian ; while the second occupies a very prominent place in the early evangelization of East Anglia.

The Romans called this place Gariannonum, and the massive walls of the fortress are a constant reminder of the military genius of this wonderful people and of their power and abiding influence in our island for over four hundred years.

In Anglo-Saxon times, about two hundred years after the Romans left Britain, this wild and desolate spot was known as Cnobheresburg. Here the Celtic monk, S. Fursey, assisted by his devoted followers, built a House of God within the walls of the Camp, which became the centre of a great missionary movement and produced momentous results among the Angles and the Franks of Northern Gaul.

I must express my deep gratitude to many who have assisted me in the preparation of this work, and for the kindness and courtesy extended to me while collecting my materials : to Mr. John Ward, F.S.A., Curator of the Welsh Museum, Cardiff, for valuable information relating to the Romano-British era ; Mr. Vincent B. Redstone, M.A., Hon. Sec. of the Suffolk Archaeological Society ; Mr. H. A. Grueber, late Keeper of Coins and Medals in the British Museum ; to my friends in Péronne, M. Loyer, the Curé ; l'Abbe J. Ricquebourg, Vicaire, and Sister Mary, of Les Sœurs de Saint-Vincent de Paul ; to Professor W. G. Collingwood, F.S.A. ; Mr. William Fison, Lord of the

Manor; Rev. W. D. Macray, M.A., Fellow of Magdalen College, Oxford; Mr. R. F. E. Ferrier; Mr. Leonard G. Bolingbroke, Registrar of the Diocese; Dr. W. A. Smith-Wynne; Miss Lucy Drucker, of the Public Record Office; Mr. Henry P. Frederick and Mr. Henry G. Panks.

I have to offer my grateful acknowledgment to George Bell & Sons, of London, for placing at my disposal the translation of the *Visions of S. Fursey*; to Mr. Charles Silcock for the use of his map of the Broad District; to Colonel Mussenden Leathes and Messrs. Constable & Co. for permission to print the Seals of the Priors of St. Olaves and Bromholm; and to Mr. John Ward, F.S.A.; Mr. John Nash, of Great Yarmouth; Sir Benjamin Stone; Messrs. Methuen & Co.; the Trustees of the Public Record Office; the Proprietors of *The Times*; the Controller of His Majesty's Stationery Department; the Curé of Lagny; M. Souillard of Péronne; M. Favez of Doullens; M. Petit of Longpré, for permission to reproduce photographs and plans.

Six months before his death, the late Mr. W. A. Coppinger allowed me the use of his notes on the Manor of Burgh Castle, which have been of great assistance, and I owe much to Canon Venables, late Rector of Burgh Castle, and to the late Dr. Bately, of Gorleston.

Lastly, I must acknowledge my obligations to Mr. William Carter and Mr. Robert Watlow, Librarian and Sub-Librarian of the Great Yarmouth Free Library, for their unfailing courtesy and readiness to help at all times, and to the Rev. Forbes Phillips, Vicar of Gorleston, and to my nephew Mr. Robert Jackson for revising the proofs and for many valuable suggestions and corrections.

LOUIS H. DAHL.

*Burgh Castle Rectory,
Suffolk, March 1913.*

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I

EARLY HISTORY OF THE DISTRICT

THANKS to the investigations of modern scholars, much information has been obtained as to the people who lived in our land before the coming of the Romans.

First came the Palæolithic men, who lived long ages ago in caves, and used stone implements, when England and Ireland were united to the continent of Europe.

Then there arrived the Neolithic men, who owned cattle and made garments from cloth of their own spinning. It is to them that we probably owe 'the great mounds and cromlechs found in England to-day.'¹

The Neolithic men were succeeded by Celtic invaders, who came into Britain from Gaul. Professor Rhys, in his book on *Celtic Britain*, has pointed out that the first Celtic emigrants were the ancestors of the Highlanders of Scotland, who still speak Gaelic, as also of many now living in Wales and Ireland.

Professor Rhys calls them 'Goidels,' or, as we now term them, 'Gael.'

A second invasion of Celts took place at a much later time. These tribes were called Britons, or Brythons, from whom the Welsh and Breton peoples are descended.

Essex was inhabited by the Trinobantes, and Norfolk and Suffolk by the Cenimagni, a tribe which in the time of Claudius Cæsar, A.D. 41 to 54, was known as the Iceni, and their king Prasutacus. The religion of the Iceni was that of Druidism, and their priests were called Druids.

¹ *Historian's History of the World*, Vol. XVIII. p. 1.

Julius Cæsar (*De Bello Gallico*, VI. 14-20) is the first to tell us about this strange, weird religion, and of the priests, who exercised such a great influence over the people.

Besides being the sacrificial priesthood of the nation and claiming to reveal the Divine will, the Druids were poets, teachers, law-givers and judges. They believed in the immortality of the soul, and that after death the soul passed into another body. The contempt for death so strikingly revealed in the Celtic race was attributed by the Romans to the belief in the transmigration of the soul.

Those guilty of crime or prisoners of war were offered as human sacrifices.

The Rev. Forbes Phillips, writing in 1894 on *Gorleston and its Parish Church*, has made the following striking allusion to the early prevalence of Druidism in this vicinity—

‘Three and a half miles from Burgh Castle, long before the advent of the Romans, we know there was an important British settlement, with its chieftain and priestly forms of government. Here the early Britons reared their temple, in which they chanted their psalms in wild chorus, that spoke of the Great Spirit, of the immortality of the soul, of the wondrous beings peopling the woods and deserts.

‘Here, in a part known as the Stone Close, at the south end of Gorleston, stood their temple until the year 1768, when the huge stones, then standing, were dug round, and pulled over with ropes. So long the last relic of Druidism existed in our midst.’

THE ROMANS AND THE ROMAN CAMP

II

THE ROMANS AND THE ROMAN CAMP

A.D. 43 TO 436

GARIANNONUM (*Notitia Imperii*, p. 110).

‘ These old walls, I say, were not peopled with phantasms, but with men of flesh and blood, made as we are.’—CARLYLE, *Past and Present*.

It is no exaggeration to regard the grim old fortress, known in the later period of the Roman occupation by the name of Gariannonum, as one of the most interesting spots in Suffolk, and one which will always fascinate the archæologist and historian.

In all weathers the fortress has a strange allurements, to those who gaze upon its ancient walls with smooth flints set in flush-work pattern between layers of red bricks. It is indeed a marvel that for over eighteen hundred years these walls have stood the stress of war and tempests.

Much has been written and many have been the surmises as to the origin of this ‘ bastioned ’ fort since Ives wrote his famous book in 1774, entitled *Remarks upon the Gariannonum of the Romans*. Not until the whole area of the station has been carefully and systematically excavated shall we be able to obtain any definite information as to its early history. If excavations were undertaken, many coins, pottery and other remains relating to the Roman and Saxon periods would undoubtedly be discovered.

The Roman era in Britain practically began with the conquest of Claudius Cæsar in A.D. 43, and ended in A.D. 406 to 410, when the Roman legions were withdrawn to defend the Empire against the overwhelming hordes of Goths, who ultimately, under their leader Alaric, captured Rome A.D. 410. Roman influence lingered on for some years, but in A.D. 436 every Roman soldier had left our shores. We might say, then, that the Roman era lasted for about four hundred and fifty years, a period as long as that which in English history covers the reign of William I, A.D. 1066, to the beginning of the reign of Henry VIII, A.D. 1509.

In 55 B.C., ninety-seven years before Aulus Plautius landed on our coast, there were rumours among the Iceni, the inhabitants of this district, that a great chief, named Julius Cæsar, had crossed the Channel from Gaul and had fought against the Cantii, or men of Kent, but he had gone away.

The next year, 54 B.C., the mighty Roman warrior landed for the second time with many ships and soldiers. It was not long before their neighbours, the Trinobantes, under the leadership of Cassivelaunus, were driven across the Thames, and the fortress of Verulamium, where St. Albans now stands, captured and destroyed.

What if Julius Cæsar should sail further north and attack the east coast!

At all events, if he did come, the Iceni would give him a warm reception, and fight to the death to defend hearth and home against him and his impious invaders. But Cæsar did not arrive.

The Britons sued for peace, a fixed amount of tribute was promised, hostages were received, and the Romans returned to Gaul with all their forces. It was many a long year before Britain saw another invasion, and from the time of Julius Cæsar to the reign of Claudius the Britons were practically independent.

Mr. Edward Conybeare in his work on *Roman Britain*

(S.P.C.K., p. 125) makes a most interesting reference to the first inscribed British coinage. He tells us that a remarkable sign of the early influence of the Romans is to be seen in the inscriptions in Latin on early British coins.

These coins, mostly of gold, are numerous, and many have been found in the eastern counties. They tell of the House of Cunobelin (Shakespeare's *Cymbaline*), and bear in Roman letters the name of this British king

CVNOBELINVS REX.

The coins were originally struck at Camulodunum, the modern Colchester, where to-day in the spacious museum of that city several fine specimens of early British coinage are to be seen.

In A.D. 43 a British chieftain, named Vericus, appealed to the Emperor Claudius to champion his cause in a quarrel. This petition gave the Emperor just the pretext that he wanted, so he sent his able general Aulus Plautius with an army to invade Britain. After a severe contest, the Britons were driven across the Thames, but Plautius, in the eagerness of the pursuit, lost many of his soldiers in the bogs and marshes, and was compelled to send to Rome for reinforcements.

This time Claudius came himself with a large army and penetrated into Essex, capturing Camulodunum, making it a Roman colony. Afterwards he marched northwards and reduced the surrounding country of the Iceni to a Roman province.

At his departure the Roman forces were divided between Plautius and Vespasian, the latter an officer who afterwards became Emperor. Both commanders experienced from the natives a most determined opposition.

Claudius returned to Rome and received a great triumph, the surname of Britannicus being added to his family. All the events in which Claudius was concerned took place in the eastern part of the island.

Publius Ostorius Scapula was the successor of Plautius.

To repress the inroads of the unsubdued Britons he erected two chains of forts, one in the north along the river Trent, the other in the west along the left bank of the Severn, and required all the natives to surrender their arms.

Now it is Tacitus who tells us in the *Annals*, Bk. XII. Chap. 31, how that after a sudden and unexpected defeat of the Britons 'the legions were still subject to perpetual alarms 'from a fierce and insidious enemy.' We can therefore quite understand why Ostorius Scapula erected these forts at strategic points along the Trent and Severn. It was to confine the enemy between the two rivers.

Tacitus goes on to say, 'To counteract this design the Iceni 'took up arms, a brave and warlike people, who, at their 'request had lived in friendship with the Romans, and were, 'by consequence, unimpaired by the calamities of war. They 'formed a league with the adjacent states and chose their 'ground for decisive action.'

The Iceni fought to the last with conspicuous bravery, but were utterly defeated, and a colony of veterans was placed at Camulodunum to ensure their obedience (*Annals*, Bk. XII. Chap. 32). There can be no doubt that the Iceni were a fierce and intractable race, of indomitable pluck, restless energy, and brave and fearless in battle.

The Romans must have feared this proud and savage people, who, though defeated, rose again in A.D. 61 under their noble queen Boadicea. Stung by the insults she received from the Roman officers, she called her people to arms, and while Suetonius Paulinus was destroying the last remnants of Druidism in Mona (Isle of Anglesea), she overthrew Camulodunum and burnt Londinium, where 70,000 Romans are said to have perished. She was afterwards defeated by Suetonius and escaped captivity by poisoning herself.

'It was left to Suetonius to almost exterminate this race, 'who inhabited at least three-parts of the eastern counties, and 'the memory of that early and terrible Roman subjugation of 'the Iceni is kept alive to-day at Burgh, that massive fortress

‘overlooking two broad and peaceful rivers, the Yare and Waveney, which unite to form Breydon Water.’¹

Now it is highly probable that about this time the Romans decided to erect a series of forts, or military stations, as they advanced from south to north, through the country afterwards known as Suffolk and Norfolk.

This course of action may have been begun by Ostorius Scapula after his defeat of the Iceni, for we have already seen how the chain of forts which had been erected between the Trent and the Severn had incurred severe opposition. Tacitus relates (*Annals*, Bk. XII. Chap. 38) how that he (Ostorius) contemplated the building of a chain of forts in South Wales against the Silures.² The Iceni had in the future to be seriously reckoned with. What better line of defence could there be than forts pitched in advantageous positions to check possible attacks from these wild men of Celtic blood?

After the defeat of Boadicea fort-construction was no doubt commenced by Suetonius Paulinus. Camulodunum (Colchester) was already a military station. Sitomagus (Dunwich), Gorleston,³ with its earthworks, and citadel of Garianonum (Burgh Castle), Wheatacre Burgh, Caister, and Venta Icenorum (Caistor), near Norwich, may have been in course of construction at this time.

‘The Romans probably compelled the Iceni to build these fortresses under their direction, just as the Normans in later times would compel the Saxons to build most of the castles, fortresses and churches, of what is called the Norman period.’⁴

These stations appear to have been erected near the coast, along which the Roman galleys would sail to supply men, arms and provisions for the garrisons, and to afford a ready means of transport for the troops. I feel confident, therefore,

¹ Cuming Walters, *Bygone Suffolk*, p. 110.

² A fortified camp was probably formed at Caerleon, near Cardiff, as early as A.D. 50, by Ostorius.

³ Many Roman coins have been found at Gorleston.

⁴ V. B. Redstone, *Suffolk Archæology*, Vol. XI. Part iii.

that Burgh Castle was in its earliest days the site of a small fort, and that the two objects present to the minds of the builders were—

(1) To ward off possible attacks from the Iceni.

(2) To occupy a strong strategic position dominating what was at that time a huge estuary of the sea.

Lothingland was probably a peninsula. If an island, a fleet could have sailed up the Waveney and threatened Gariannonum in the rear.¹

We now enter upon the last stage of the fifty years' struggle before the Britons were finally conquered. Julius Agricola, appointed Governor A.D. 78, was the most successful general ever sent to Britain. He not only extended his conquests to the far north as far as the Forth and the Clyde, but also endeavoured to win the goodwill of the Britons by establishing good laws and ruling with justice. He realized that the people would never entirely submit as long as they were treated as slaves. He did all in his power to remedy unfair taxation, and to put down extortion on the part of the Roman officials.

'Under his influence Roman temples, houses, baths and schools rose all over the land, and many were persuaded to learn the Roman language and to adopt the manners and customs of the conquerors.'²

Agricola left Britain a quiet and prosperous land. Wonderful roads were built in many directions, and to-day the Via Jovis can still be traced which connected Gariannonum with Gorleston.

'Under the shadow of the Pax Romana the wild and warlike Briton became a quiet cultivator of the ground, a peaceful and not discontented dependent of the all-conquering power that ruled the whole civilized world.'³

It is not until A.D. 286 that we hear of the Saxon and the

¹ See G. C. Fox, *Roman Suffolk*.

² Conybeare, *Roman Britain*, p. 162.

³ *Ibid.*, p. 191.

Frankish pirates, though they had been hovering around our eastern coasts before that date. The Saxons from the Elbe and the Franks from the Rhine began to be very troublesome, and committed many ravages on the east coast.

The Roman fleet, stationed off Britain and Gaul, had never been menaced before, but now she was attacked and the insolence of these sea-dogs with their battle-axes and long murderous knives must be punished.

An experienced official, Carausius by name, was appointed by the Emperors Diocletian and Maximian to chastise them and to repel their attacks. He was given the command of a powerful fleet, with the title of 'The Count of the Saxon Shore.'¹ His authority as a naval officer extended over the southern and eastern shores of Britain, as well as over the northern coast of Gaul.

Carausius, with a formidable fleet stationed at Boulogne, had a splendid opportunity of winning renown, but for some strange reason he seems to have played the traitor and actually entered into secret negotiations with the pirates.

The depredations still continued, and at last Carausius was suspected of treachery and was ordered to be executed. His reply was one of open defiance to the Roman Government. He took the pirates into his pay, assumed the command of the sea and claimed the title of Emperor of Britain.

Carausius was murdered at York A.D. 297 by Allectus,² who for three years enjoyed the title of 'Count,' until Constantius Chlorus, eluding his vigilance, landed his troops in Kent, only to learn that Allectus had died A.D. 300.

It is sixty-eight years before we hear of another 'Count of the Saxon Shore,' and I am indebted to the late Dr. Raven for the reference.³ He quotes from Ammianus Marcellinus:

¹ The theory that the 'Saxon Shore' in Britain derived its name from an early settlement of Saxons has been entirely discarded by modern scholars, such as Bishop Stubbs.—*Historian's History of the World*, Vol. XVIII. p. 25.

² Carausius and Allectus, both issued coins under their own authority, as Emperors of Britain.

³ Rev. J. J. Raven, D.D., *Burgh Castle*, p. 21.

' In the year 368, when the Emperor Valentinian was hurrying ' from Amiens to Treves, he was stopped by a messenger from ' Britain, who told him that Nectaridius, Count of the Maritime ' District (the Saxon Shore), had been killed.' The Emperor sent an army, who defeated the rebels at Londinium. But in two years another ' Count,' Nannenus, had again to send for help, and this time the Saxons were utterly vanquished.

The usurpations of Carausius, the first ' Count,' led to a new partition of Britain into six divisions instead of Hadrian's old divisions of Upper and Lower Britain.

1. Britannia Prima, the country south of the Thames and the British Channel.

2. Britannia Secunda, Wales and the countries west of the Severn and Dee.

3. Flavia Cæsariensis, the country from the Thames to the Humber and Mersey.

4. Maxima Cæsariensis, from the Humber to the Wall of Hadrian on the Tyne.

5. Valentia, from the Tyne to Antonine's Wall.

6. Vespasiana, north of Antonine's Wall.

Each province had its own Governor, and over all was placed an officer called a Vicarius or Vicar. There were usually kept in the island about 20,000 soldiers, who were under the command of three chief officers, the Count of Britain, the Duke of Britain, and the Count of the Saxon Shore.

Gariannonum, situated on the east coast, was in the district called Flavia Cæsariensis, and from the evidence of the *Notitia Imperii*, was placed under the custody of the Count of the Saxon Shore.

Shortly after the division of the Roman Empire into East and West under the Emperors Arcadius and Honorius about A.D. 395, a wonderful document was drawn up. It was briefly a great survey of the Empire, and gives a list of the Roman civil and military forces in every land.

It is of immense interest, for it contains the only known reference to Gariannonum. It also reveals the fact that this

fort was under the special custody of a cavalry officer, responsible for his command to the Count of the Saxon Shore.

Mr. W. E. Conybeare states that 'a reference to Claudian 'seems to show that the *Notitia Imperii*¹ was compiled by a 'man called Celerinus, the Primicerius Notariorum, or Head 'Clerk of the Treasury. It is only known to us to-day by the 'sixteenth-century copies of a tenth-century MS. which has 'now disappeared. But these were made with exceptional 'care, and are as nearly as may be facsimiles of the original, 'even preserving its illuminated illustrations, including the 'distinctive insignia of every corps in the Roman army.'²

The full title of this valuable document is as follows—

'Notitia dignitatum utriusque imperii orientis scilicet et 'occidentis, ultra Arcadii Honoriiue tempora.'

On page 110 we read—

'Præpositus Equitum Stablesianorum,
'Gariannonensis, in Gariannono residebat.'

'The Commander of the Stablesian horse, (called)
'Gariannonensis, resided in Gariannonum.'

Most antiquarians are now inclined to recognize the 'Garianonum' of the *Notitia Imperii* as referring to Burgh Castle, although it may never be known with certainty.

William Camden, born 1551, writes in his *Britannia*,³ 'I dare 'not affirm that Great Yarmouth was the old Gariannonum 'where formerly the Stablesian horse lay in garrison against 'the barbarians. Nor yet the neighbouring little village of 'Castor . . . though there is a report that the river Yare 'had another mouth just under it. But as I am thoroughly 'convinced that the Gariannonum was at Burgh Castle in 'Suffolk, which is scarce two miles distant from the other 'side of the river, so I am apt to think that Yarmouth rose

¹ The modern editions are those of Böcking, Bonn, 1839, and of Seeck, Berlin, 1876.

² *Roman Britain*, p. 238.

³ Vol. I. ed. 1722, p. 465.

'out of its ruins, and that Castor was one of the Roman castles, 'placed also at a mouth of the Yare, now shut up.'

Castor is the same as Caister.

Camden also writes of 'Burgh-Castell': 'It seems to have 'been the very Gariannonum where the Stablesian horse had 'their station.'

Some have urged that Wheatacre Burgh was Gariannonum, and others have suggested Burgh Apton as the true locality, but neither of these are on the shores of the Garienis, and this is conclusive against them.

Spelman,¹ writing in 1728, argues against both Caister or Burgh Castle being Gariannonum, because no situation could be worse chosen for the evolutions of cavalry. But what could be better for the purpose of keeping off Saxon piracies than a garrison of the Stablesian horse, secure within their stronghold of Burgh Castle, who would be ready at all times to go forth in small or large detachments, and who could in this way quickly encounter any sudden attempts at incursions? A small body of cavalry so located would in those days have been of ten times more service than Roman infantry, by the rapidity of their actions.

The abundance of horses' bones² and teeth found at Burgh Castle shows that horses must have been kept there. I feel assured, therefore, that Burgh Castle is Gariannonum, and am also inclined to think that Caister³ (not the castle, which is of later date) had its castrum or camp, and bore for a time the title of Gariannonum, being a summer camp ('Castra Æstiva'), the name ultimately remaining with the place, which continued to be garrisoned by the Stablesian horse, when this was no longer necessary at the other place.

Burgh Castle may have been for a time the 'Castra Hiberna,' or Winter Camp.

¹ *Icenia*, p. 155.

² Only a few years ago a number of horses' bones were unearthed in the Rectory Hanger and they have been certified as such by Mr. William Little, Veterinary Surgeon of Gt. Yarmouth.

³ There is now no trace of a Roman camp.

Dawson Turner writes, 'They, the Romans, fortified the Yare on either bank, and thence arose the military stations of Caister and Burgh, the former guarding the northern and the latter the southern edge of the estuary. In later times the sea has retreated and yielded to culture and fertility a tract of land which did lie beneath the level of the water. . . . The camp at Burgh has withstood the ravages of time, and still more the devastating effects of ignorance or wilful mischief, and presents, in the comparatively perfect state of its masonry the finest specimen in existence of a Roman "Castra Hiberna."'

It will be noted that the commander of the Stablesian horse¹ was called Gariannonensis, being the officer stationed at the mouth of the Garienis estuary.

The *Notitia* also testifies that 'Gariannonum' was 'sub dispositione viri spectabilis Comitis Litoris Saxonici per Britannium,' under the rule of a renowned man, the Count of the Saxon Shore in Britain.

The commander of the Stablesian horse at Gariannonum was responsible to his superior officer, the Count of the Saxon Shore, and it is certain that from time to time visits of inspection were made.

Carausius, Allectus, Nectaridius, Nannenus and other 'Counts' may have journeyed to Gariannonum at various times to see that everything was in order. The Count was responsible for the whole coast-line from Brancaster to the middle of Sussex.

The late Dr. Raven in his fascinating paper on Gariannonum, read at Burgh Castle July 6, 1885, mentions nine fortresses under the Count's care—

(1) Brannodunum (Brancaster); (2) Gariannonum (Burgh Castle); (3) Othona (Bradwell-on-Sea), in Essex; (4) Regulbium (Reculver), between Herne Bay and Margate; (5) Ritupiae (Richborough), near Sandwich; (6) Dubri (Dover); (7) Lemanni

¹ Stablesian (African) horse were also posted at Pelusium, on the Nile, and in Scythia and Mœsia (*Notitia*, p. 84).

(Lymgne), in Romney Marsh; (8) Anderida (Pevensey); (9) Portus Adurni, now swallowed up by the sea, at the mouth of the Sussex river Adur.

At Brancaster and Lymgne little is left, and Othona is but a name. At Reculver, Richborough, Dover and Pevensey there are extensive remains.

Mr. John Ward, F.S.A., in his recent work on *The Roman Era in Britain*,¹ describes these stations as undoubtedly of late type. They can hardly be assigned to an earlier date than the latter part of the third century. 'There is evidence that the forts were not so strongly constructed at first as was customary at a later date.'

In a letter he states, 'It is most possible that the existing work at Gariannonum replaced an earlier work. At Cardiff, another "late" fort, there is evidence strongly pointing to an earlier one on the site.'

Henry Harrod, F.S.A., writing as far back as 1855 during the excavations made in that year and in 1850, apparently confirms Mr. Ward's opinion, when he says, 'The original walls were probably not so lofty as they were subsequently made, and were the exterior facing of an earthen rampart. How long after it was so built is now impossible to guess, but an addition of four feet was subsequently made to its height, and solid towers of fifteen feet diameter were placed at intervals.' The bastions may well have been 'a development in the art of fortifications.'

I adhere, therefore, to the belief that the building of the original walls of Burgh Castle was begun, roughly speaking, about A.D. 100, and that the fortress was strengthened in later years by bastions and by additions to its height.

The Count of the Saxon Shore was an officer of great importance, and is styled 'spectabilis,' a title granted personally by the Emperor.²

On his visits to the various forts he was accompanied by an

¹ P. 54. Methuen, Antiquary Series.

² Dr. Raven, *Burgh Castle*, p. 18.



PANORAMA OF THE ROMAN CAMP.

Facing p. 14.

imposing retinue of attendants or staff. The *Notitia* tells of the Princeps, the Lieutenant; Numerarii, the Reckoners or Revenue officers; Commentariensis, Governor of the Prison; Regerendarius, Arranger of Expeditions; Singulares, Short-hand writers.

What an imposing procession it must have been, and how great the anxiety of the 'Commander of the Horse' lest he should incur the wrath of the great Count during the inspection of the Gariannonum garrison!

Ten years after the *Notitia* was written, the Goths and Huns were making such determined attacks upon the Empire that the Romans were compelled hastily to withdraw their legions from Britain. Alaric, King of the Goths, took and sacked Rome in A.D. 410. The Britons, left defenceless, were exposed to the attacks of the Picts and Scots, and were obliged to crave for help from the Romans. A legion returned in A.D. 418, drove back the Picts and Scots, and then finally departed in 436.

The massive walls of Gariannonum still remained, but the horses and soldiers had vanished, and so had the Count of the Saxon Shore with his bodyguard and galleys; all had gone, never to return again.

One of the best views of Gariannonum is obtained from a yacht or steamer approaching from Breydon Water, through Burgh Reach and the Waveney. The large area and strikingly strong position upon a boldly rising acclivity at once arrests the attention of visitors.

On landing, a footpath leads to the South wall, a part of which has fallen. This was caused by being undermined many years ago by heavy rains.

Through the Porta Sinistra, an opening of this wall, the strategic position of the camp can be seen at a glance, commanding as it did in olden times the huge estuary of the sea known as the Garienis Ostium, the earliest reference to which is found in the geographer Ptolemy (*Georg.*, Lib. ii. cap. 3), who lived about the time of Hadrian.

The mouth of the Yare takes its place thus on the East Anglian coast—

	Longitude.	Latitude.
Garieni flu. ost.	21	55°20
Extensio	21°15	55°6

(*Suffolk Arch.*, Vol. VI. pp. 349-352).

It is asserted that the Garienis or Garrueno, in which is preserved the Icenic Garu-an, or rough water, has given the name of Gar-les-ton, the town beside the Gar, now called Gorleston, which existed before Yarmouth became a town.

Now all is changed, and what was in Romano-British times open water is to-day an extensive stretch of marsh-land intersected with dykes.

In the distance can be seen the church towers of Reedham, Wickhampton and Halvergate. Below the fortifications, the River Waveney wends its way by a circuitous route to St. Olaves and Oulton Broad.

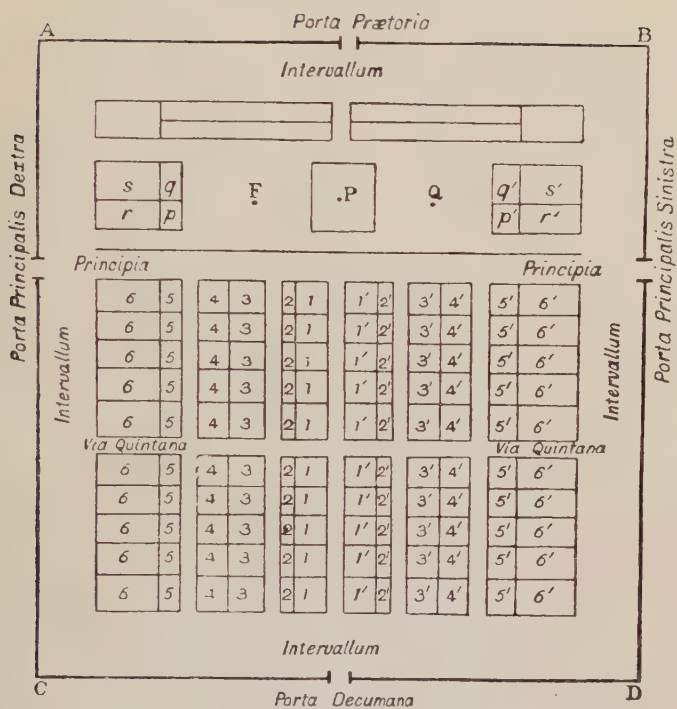
Gariannonum served the useful purpose both of a camp for the residence of a permanent garrison, as well as a fort for protection against attack. We have two descriptions of Roman camps; one from the pen of Polybius, in the second century B.C., the other by a land-surveyor, called Hyginus, the author of a treatise, *De Munitionibus Castrorum*, and who lived about the time of Septimius Severus (A.D. 193-211).

It must be remembered that 'the Romans laid out their camp according to a fixed and definite plan, modified only by the numbers for whom accommodation had to be provided,' the Polybian camp being intended for 20,000 troops, while the Hyginian camp accommodated almost double that number. Most of the camps erected in this country are very much smaller.

The Polybian camp¹ was pitched in the form of a square.

The area of the camp contained the garrison who defended

¹ For the plan and description of the position of troops stationed in the Polybian camp, taken from the *Ency. Britannica*, Vol. IV. 9th edition, art. 'Roman Camp,' I am indebted to the publication department of *The Times*.



PLAN OF POLYBIAN CAMP.

Facing p. 16.

it, and was divided into an Upper and Lower Division by a straight road called the 'Via principalis' (100 feet in breadth).

In the upper portion was the 'Prætorium,' or the 'Principia,' the headquarters of the 'Præpositus' or 'General,' so situated as to have a commanding view in all directions.

To the right of the Prætorium was the 'Forum,' or market-place, and to the left the 'Quæstorium,' or Paymaster's tent.

Further to right and left at (p q) (p' q') (r s) (r' s') were stationed cavalry and infantry that formed the body-guard of consul and quæstor.

Fifty feet in front of the 'Prætorium' were the tents of the twelve tribunes of the legions, six to the right and six to the left.

In the lower division, or what was called the front of the camp, we cross the 'Via principalis' the great thoroughfare of the army, where the standards of the legions were placed round the altars of the gods. This part of the camp was allotted to the main body of the army, and was intersected transversely in the middle by a street 'Via quintana,' and longitudinally by 'viæ' or streets.

In (1 1') (2 2') (3 3') (4 4') were placed the 'equites,' 'triarii,' 'principes,' 'hastati' of the legion, and in (5 5') (6 6') the cavalry and infantry of the allies.

The 'intervallum' all round the camp was 200 feet broad, and allowed room for the passage of the legions in and out, and served as a receptacle for booty.

There were four gates: the 'porta principalis dextra' and the 'porta principalis sinistra' at the extremities of the 'Via principalis'; the 'porta prætoria' (the front gate) and the 'porta decumana' (the back gate).

A ditch (fossa) nine feet deep and twelve feet wide surrounded the walls. The earth thrown up formed a mound (agger).

Great changes took place in the Roman military system that elapsed between the Polybian and Hyginian camps, and 'the Hyginian camp reflected the altered conditions.' Mr. John

‘but the outward circumference hath the resemblance to a wall, and is adorned with towers at regular distances, where, between the towers, stand the engines for throwing arrows and darts, and for slinging stones, and where they lay all other engines that can annoy the enemy.

‘They also erect four gates, one at every side of the circumference, and these large enough for the entrance of the beasts, and wide enough for making excursions, if occasion should require.

‘They divide the camp into streets, very conveniently, and place the tents of the commanders in the middle; but in the very midst of all is the general’s own tent, in the nature of a temple, insomuch that it appears to be a city built on the sudden with its market-place and place for handicraft trades, and with seats for the officers, superior and inferior, where, if any differences arise, their causes are heard and determined. The camp and all that is in it is encompassed with a wall round about, and that sooner than one would imagine, and this by the multitude and the skill of the labourers; and if occasion arise, a trench is drawn round the whole, whose depth is four cubits and its breadth equal. They live together by companies, with quietness and decency. . . . Each company hath also their wood, corn and water. . . . Their times also for sleeping, watching and rising are notified beforehand by the sound of trumpets, nor is anything done without a signal; and in the morning the soldiery go every one to their centurions, and these centurions to their tribunes, to salute them; with whom all the superior officers go to the general of the whole army, who then gives them, of course, the watchword and other orders, to be by them carried to all that are under their command. . . .’

After directions as to duties outside the camp and a description of the arms of the footmen, Josephus adds—

‘The horsemen have a long sword on their right sides and a long pole in their hand; a shield also lies by them obliquely on one side of their horses, with three or more darts that are

'borne in their quiver, having broad points and not smaller than spears. They have also headpieces and breastplates, in like manner as have all the footmen. And for those that are chosen to be about the general their armour no way differs from that of the horsemen belonging to other troops.'

Bastioned forts, as Gariannonum, have rarely been explored beyond their defences, and little is known of the internal buildings. Ploughing operations have obliterated all traces of any plan, but we can be sure that in this cavalry fort the troops were encamped according to a definite system, approximating on a small scale to the Hyginian plan.

The area of the camp, an irregular parallelogram, is about $4\frac{1}{2}$ acres, or, to be exact, 5 acres, 2 rods, 20 poles, including the walls.

On the western slope agricultural operations through many centuries will account for the undulating character of the soil.

The principal or East wall, is, (according to the Ordinance Survey,) 640 feet long, while the North and South walls measure 413 feet. All three walls have an average height of 15 to 16 feet, and a breadth of 9 feet, spreading at the foundation to 11 or 12 feet. The North and South walls have only half the length of the East wall.

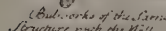
It will be noticed that there are no traces of a wall on the western side, the Romans evidently regarding the sea a sufficient barrier (as at Richborough and Pevensey). The water came up to where a fourth wall would have been built. There is great probability that a stage or quay for the Roman galleys was erected here.

The walls are constructed of flints, which may have been brought from the Neolithic flint workings at Grimes' Graves, near Brandon, Suffolk.¹ The flints are embedded in a strong mortar or concrete, with bonding courses of red tile bands at intervals, six of which may be seen.

'The facings are of split flints with their fractured surfaces

¹ See *Bygone Suffolk*, p. 138 ff., Cuming Walters.'

$\frac{1}{\sqrt{2}} \begin{pmatrix} 1 & i \\ 0 & 1 \end{pmatrix}$



Henrico Hare Arm.^o CLARIONENAM sua manu dimittitū confecerat
W. Sackeler.

A PLAN OF THE ROMAN CAMP IN A.D. 1724.

Drawn by Dr. W. Stukeley (1687-1765), a learned antiquarian, and the author of "Itinerarium Curiosum," published in 1724.

'outwards. The tiles are, as a rule, only one row deep, showing that their function is to lace the flint facings to the core. The wall is stepped back behind, and the facing on that side is rough and without tile courses.'¹

'The use of mortar mixed with broken brick in exposed positions, or where great strength was required, is frequent where only flints and other small stones were available. Walls built of or faced entirely with bricks were exceptional in this country, the use of bricks, or, as they are called, tiles, being generally confined to the construction of hypocausts and furnaces and to form lacing courses.'²

Ives³ maintains that the mortar was composed of lime and sand, incorporated with common gravel and small pebbles, the pebbles being found on the beach and the lime from pits at Belton.

'Roman bricks are almost invariably of red clay. The kneaded clay appears to have been first rolled out on sand to the desired thickness, and then cut out into suitable sizes to be transferred into shallow frames or moulds, in which they were pressed out. When removed, the soft pieces were scraped or trimmed with knives.'⁴

(I find by personal observation and measurement that the prevailing size of the bricks is 11 by 11 inches and 16 $\frac{1}{4}$ by 16 $\frac{1}{4}$, although some are smaller. The differences in size are due to the fact that some clays in manufacture shrink more than others, according to the moistness or degree of heat.

'The foundation is said to be of puddled clay overlaid with a stratum of flints, in a shallow trench.'⁵ There is a large bed of clay around the camp.

It is said that there is no evidence for a ditch, but the Church Terrier of 1611 mentions the Castle Ditch as if the walls were surrounded by a moat in those days. (V. B. Redstone, *Suff. Arch.*, Vol. XI. Part iii.) On the south and north sides we

¹ *Rom. Brit. Buildings*, p. 52, Description of Burgh Castle.

² p. 256 ff.

³ *Gariannonum*, p. 26 ff.

⁴ *Rom. Brit. Buildings*, p. 257.

⁵ P. 52.

can still trace the old ditch, and probably all the walls were lined with an earth-bank. On the east side the ditch has disappeared by being ploughed down.

The opening in the middle of the front or Eastern wall was the 'Porta Prætoria,' at which gateway the Prætor, or Præpositus and his soldiers would enter in all due regularity and state. It has a width of 11 feet 8 inches. 'Most of the gates of the forts of which we have any knowledge were stone structures.' From explorations at Richborough—a bastioned fort which has many resemblances to Gariannonum—'a gateway was found to contain a single passage between two guard-chambers, which boldly projected on either side of the wall. It is evident that these guard-chambers were an important feature, and were carried upwards as two large towers. That at Burgh Castle is now a mere gap in the wall, but its width admits of a similar gate structure, also of a single span.'¹ The stones, being useful for building purposes and road repairs, have been carted away. (The ditch or vallum was discontinued in front of the Porta Prætoria, leaving a space for the road. The gateways in the North and South walls would be the Porta Dextra and Porta Sinistra, though some have thought, owing to their narrow width, that they were posterns or small gates under the ramparts.)

A curious discovery was made by Mr. Harry Stansfield, of Burgh Castle, on April 25, 1912. While descending Bunker's Hill on the western extremity of the North wall, his stick touched upon something hard. Upon investigation several broken tiles were found, fragments of pottery, and a number of small copper (Roman) coins; and remains of charcoal. On May 10 I took the fragments to the British Museum, where they were examined by Mr. Arthur Hamilton Smith, of the Department of Greek and Roman antiquities. The red clay tiles proved to be fragments of roofing-tiles, and consisted of flat *tegulæ* with upturned edges, and half-round *imbrices*. In

¹ *Rom. Brit. Buildings*, p. 74.



SOUTH-EAST CORNER BASTION, LOOKING EAST.

Mr. Smith's opinion these were the roofing-tiles of a guard-chamber.

'The *imbrices* covered the flanges of the *tegulæ* and were secured by mortar, and were as necessary to one another as the warp and woof of a woven fabric. As these tiles were not provided with nail-holes, they were only suitable for roofs of low pitch, where they could remain in position by their own dead weight.' ¹

On one of the discovered *tegulæ* there is part of a concentric grooving, which was produced 'by way of decorative effect by a rapid semi-circular sweep of a tool.'

This discovery is valuable as affording undoubted evidence of a guard-chamber at the end of the North wall, and probably of a similar construction where the South wall terminates.

The timber framework of the guard-chamber was filled in with wattle and daubed over with clay, for the impress of wattles or laths is clearly marked on a piece of the wall plaster, found with the roofing-tiles.

The fragments of pottery were of Teutonic design, and Samian ware (Roman engine-turned).

The bastions are a remarkable feature of this fort. Four are placed to strengthen the East wall, and are 15 feet in diameter, two being placed at the angles formed with the North and South walls, and two about midway between the corners and the entrance to the *Porta Prætoria*. The North and South walls at the *Porta Dextra* and *Sinistra* were defended by bastions. That on the North wall was standing when Camden (born 1511) wrote his *Britannia*, but this and the bastion on the South wall now lie prostrate, owing to the subsidence of the soil after heavy rains.

These bastions for a height of above 7 feet from the ground are not bonded into it, for the remaining 7 feet 10 inches they are bonded, which suggests that 'they were built at a time between the commencement and the completion of the walls.' ²

¹ *Rom. Brit. Buildings*, p. 263, article 'Roofs' and illustrations.

² Rev. J. J. Raven, *Gariannonum*, 1885.

‘ Probably during construction, when the walls had reached a height of 7 feet, the builders came to the conclusion to strengthen it with towers, which they then commenced against the partially constructed wall and finished by bonding them with it, as it was carried up to its full height.’¹

The use of bastions was not only to strengthen, but ‘ represents a development of military defence which had long taken place in the East, and in Italy, where many town and fortress walls of the Republic and Augustus have bastions.’²

‘ In the older type of wall forts the number of defenders could only about equal the number of assailants, but in the bastioned forts the defenders on the bastions crossed fire with those on the wall, the assailants at any point being exposed to the fire of a more extended range of defenders. More definite still, suppose the assailants are battering at the wall. Without bastions all that the defenders could do would be to drop stones on the battering-ram and its “runners.” Whereas, with bastions these would be exposed to the fire from the bastion.’

In the top of each bastion is a round hole two feet deep and two feet in diameter. It has been suggested that the hole may have received a pivot on which a Ballista, or military engine, revolved by which large stones could be hurled at an enemy.

The Ballistæ, if so used, must have been of small dimensions, as the diameter of each bastion is only 14 or 15 feet.

G. E. Fox, in *Roman Suffolk*, p. 121, refers to ‘ a series of full-sized models of Roman Ballistæ, which are to be seen in the halls of the Musée des Antiquités Nationales, at S. Germain, near Paris. The largest of these, presumably for use in the field, is capable of throwing darts to a distance of 150 to 300 metres. Engines of larger size and power might if planted on earth-works have thrown missiles even further.’

‘ In several of the wall forts of Britain many large rounded

¹ George E. Fox, *Roman Suffolk*, p. 121.

² *Rom. Brit. Buildings*, pp. 77, 78.



SOUTH-EAST CORNER BASTION, LOOKING WEST.

Photo by C. W. M. Corbett

Facing p. 24.

'stones weighing a hundredweight or more have been found, which certainly were the missiles of Ballistæ.'¹

Another conjecture has been that stout masts were placed in the holes, and that speculatores, or watchmen, climbed to the top, and gazing across the sea would be able to announce the approach of sea-pirates by signals. ('In litore quoque 'oceanī ad meridiem, quo naves eorum habebantur, quia et 'inde barbarorū irruptio timematur, turres per intervalla ad 'prospectum maris collocant.'—*Gildæ Historia*, p. 12, § 16.)

Harrod in his excavations in 1855 found a room 16 feet 6 inches square, adjoining the South wall, the foundation resting on a layer of flints with fine gravel sifted over them. A flue formed by flanged tiles was found with some indications of a furnace.

This room was probably heated by hypocausts, which owing to the cold climate were much used. 'The principle of the 'hypocaust consisted in the utilization of the hot gaseous 'products of a fire by conveying them through flues to be 'warmed.'²

The remains uncovered may have been the small baths of the station.

The mound referred to by Ives,³ and clearly marked in Dr. Stukeley's plan of Gariannonum, A.D. 1724, was probably a defensive earth-work or burh raised by the Angles, settling within the deserted walls, whence the place derived its name, Burgh,⁴ or even at some late period before the Norman Conquest.⁵ In levelling part of this mound in 1770 'urns and 'ashes were discovered in abundance, together with a stratum 'of wheat.' The urns were not Roman cinerary urns, for these would be found outside the station.

The internal buildings were probably of timber. In addition

¹ *Rom. Brit. Buildings*, p. 59, and references to ballistaria.

² pp. 272-277.

³ *Gariannonum*, 1774.

⁴ V. B. Redstone, *Suff. Arch.* Vol. XI.

⁵ G. E. Fox, *Roman Suffolk*, p. 124.

to the headquarters of the commandant and structures for the chief officers, there were barracks for the soldiers.

'Each fort was the scene of many operations. The corn, 'stored in granaries, had to be ground in querns, and the 'daily food prepared, and there must have been repairing 'shops of various kinds, as smithies, armouries and joineries.

'In cavalry forts, the stables must have been an important 'element; and horses imply the storage of fodder.

'Among the minor structures would be latrines, cisterns 'for the storage of water, ovens and other cooking arrange- 'ments, wells, drains, etc. A plentiful supply of water for 'drinking and cleansing purposes was one of the first con- 'siderations. One or even several wells would hardly meet 'the varied demands for water, even in a small fort. For a 'more abundant supply, recourse was had to springs.'

'In the suburbs of a fort should be expected the dwellings 'of the families of the soldiers, besides those of other civilians 'who served the garrison in various capacities.'¹

There are undoubted traces of an ancient road or causeway leading from the Porta Prætoria across the field adjoining the Eastern wall and running in a S.E. direction for several miles. It is called the 'Jews' Way' in some old surveys and Court books. In the Parish Award Map of 1819 it is marked as 'The Jews' Way, Bridleway and Footpath.'

'Jews' Way' is only an erroneous way of writing or pronouncing 'Jovis viæ,' or 'Jove's Way,' intimating that the Romans named this road after Jupiter, one of their chief gods. It is worth noticing in connection with this difficulty, that a fine piece of Roman wall at Leicester is still called 'the old Jewry wall.'

The 'Jews' Way' can be traced as far as Gorleston, which has many vestiges of Roman occupation, and where there was probably a permanent garrison, judging from coins found.

If, as some have thought, Gariannonum was the citadel of

¹ *Rom. Brit. Buildings*, Chap. 4, pp. 80-109, 'Internal Buildings.'

Gorleston, this road would be invaluable. From Gorleston a road may have run to Dunwich, the next Roman station further south.

G. E. Fox in *Roman Suffolk*, p. 129, investigating traces of Roman roads in Suffolk says, 'An important road starting north of Ipswich is believed to have run easterly through Burgh near Woodbridge on to Dunwich, from whence in a northerly direction it passed to a ford of the Waveney at Wainford Mills, and so proceeded onward in the same direction to Caister (Venta Icenorum), near Norwich.

'It cannot be supposed that Gariannonum was left with no means of communication. There must, therefore, have been some branch from the main road to it, and this probably ran nearer the coast than the main way. It might have started from the ford of the Blythe, passed through the present parish of Benacre, through the isthmus between Lake Lothing and the sea, and thus onward to the Eastern gate of the Roman station overlooking the mouths of the Yare and Waveney.'

The field adjoining the Eastern wall was the burial-ground of the garrison, though Ives¹ seems to think that the officers were buried within the camp, where recently several skeletons have been unearthed.

From time to time cinerary urns have been found in this field.

In the spring of 1851, about four feet below the surface of the ground, a perfect specimen of a jug or flask was dug up on this spot. The painted ground of the vessel is dark brown, and the body of it encircled with an ornamental pattern, representing a tendril with foliage attached, each leaf enclosing three berries. The female head is very striking and is considered to be unique. The flask has been certified at the British Museum as Rhenish ware of the third century. Roman soldiers from the colony at Treves, on the Moselle, may have brought this flask with them while changing garrisons with Gariannonum.

¹ *Gariannonum*, p. 36 ff.

Mr. John Nash, of Great Yarmouth, is the owner of this flask, the photograph of which he has kindly allowed me to use.

Ives states that in 1774 'rings, keys, buckles and fibulæ are 'continually ploughed up,' and mentions a silver 'cochleare' or Roman spoon. He also gives illustrations of a spearhead and Roman urns.

W. A. Dutt, in an article in the *Antiquary*, June 1909,¹ refers to Suckling's statement² that a Roman eagle was found at Burgh Castle.

There are a few Roman utensils at the British Museum, the Norwich Museum, and in the collection formed by the late Sir John Boileau.

Miss Lake, of Burgh Castle, is the owner of a fine urn, which was dug up on land adjoining the brickworks about fifty years ago. I am inclined to think that it was used for domestic purposes.

Fragments of Samian ware, which may be 'attempts by 'British potters to imitate the real imported Samian ware,'³ pot-rims, fragments of the herring-bone design, pottery undoubtedly of Saxon times, with Romano-British design, 'fragments of dark brown and greenish pottery, ornamented 'with patterns in white relief,' are frequently found.

These fragments 'apparently belong to rude culinary vessels, 'which may have been manufactured by the soldiers of the 'garrison in peaceful times.'⁴ All Roman camps were established in favourable places, near rivers, where the dyer, potter and tile-maker could carry on their trades under the most favourable circumstances.⁵

I have in my possession a portion of a revolving stone quern (*mola versatilis*) used for grinding corn, a jet finger-ring, horns of deer dug out of the interior of the camp, and many coins.

¹ 'Some recent discoveries at Burgh Castle.'

² *History of Suffolk*, p. 114.

³ W. A. Dutt, *Antiquary*, 1909.

⁴ *Ibid.*

⁵ V. B. Redstone, *Suff. Arch.*, Vol. XI. Part iii.



A ROMAN JUG, THIRD CENTURY, A.D.

Facing p. 28.

Most of these relics are found on the surface of the ground. Much more would be found if the site was thoroughly excavated.

As we take our stand once more upon the old battlements, and gaze westwards upon the vast expanse of marches with weedy dykes and riverside beds of ooze, long years ago the *Gariensis Ostium*, the aspect may at times be drear and desolate, but in the stillness of a fine summer evening there is something inexpressibly lovely in the glory of the setting sun.

The daylight wanes as thin clouds of mist begin to drift over marsh and river, and we unwillingly leave the walls of the venerable fortress which will be for years to come an abiding symbol of the days when Rome was the mistress of the world.

ROMAN COINS

LARGE numbers of coins have been found not only within the area of the camp, but also in the immediate neighbourhood.

These coins are usually found singly, and are very rarely of silver, gold being almost unknown. They are mostly bronze coins of the Lower Empire and of late date, though Ives mentions a 'Domitian.'

In response to inquiries, Mr. H. A. Grueber, Keeper of Coins and Medals in the British Museum, has written (March 6, 1912), 'Coins are generally found singly where the Romans had no large settlements. They do not appear to have had pockets, and their money was usually carried in bags (*folles*), from which they were liable to drop. In fact, the late Roman and Byzantine copper coins, from this circumstance, were called *folles*. Hoards are only unearthed in places where there was a large military settlement. Occasionally small hoards are found in formerly inhabited districts, but these were the savings of individual persons, who probably had to change their abode for a while or hurriedly. In Norfolk there have been found many very large military and private hoards.'

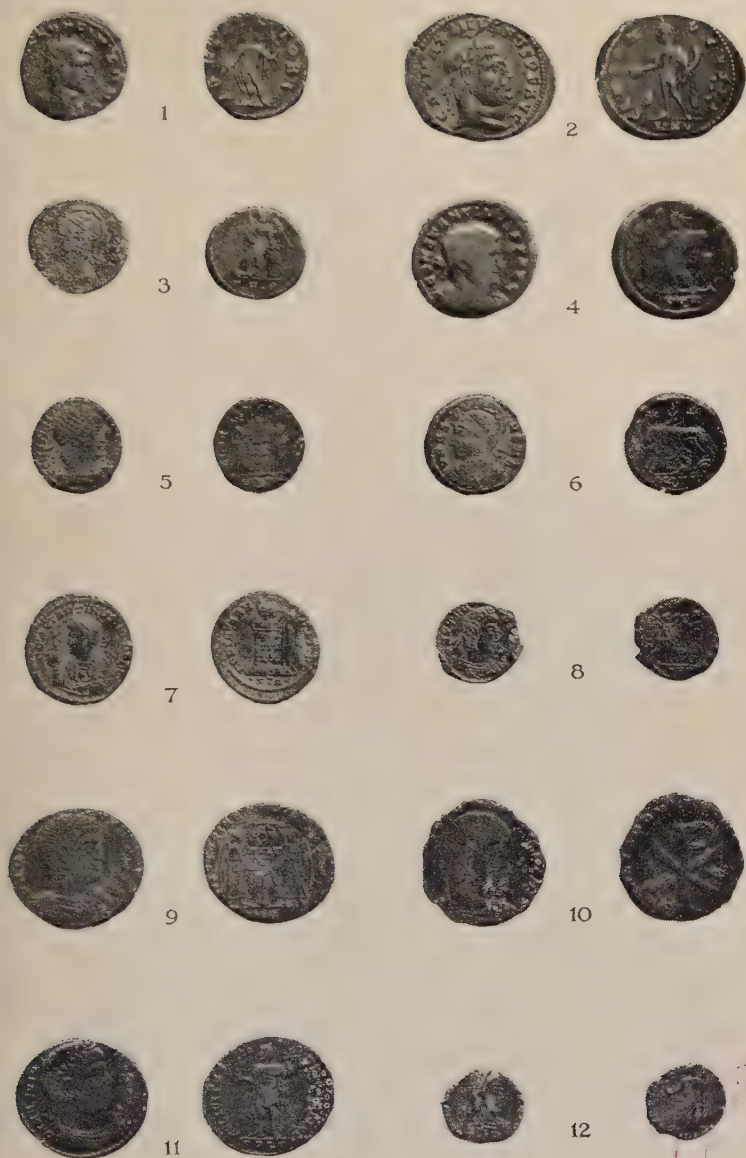
At Burgh Castle, 'instead of the large brass Trajans and Hadrians we have all those from the "Thirty-Tyrant" period onwards,'¹ and the coins found here and at Gorleston were mostly struck in continental mints, such as Arles, Treves, Constantinople, Lugdunum (Lyons) and Cyzicus, while a few bear the mint mark of Londinium.

Roman coins fall into two classes—

- (1) The money of the Republic, often called the Consular series.
- (2) Those struck by the Emperors from the time of Augustus until A.D. 500, including bronze coins struck at various times by the Senate.²

¹ Rev. J. J. Raven, *Gariannonum*.

² G. B. Rawlings, *Coins and how to know them*, p. 127.



ROMAN COINS.

- (1) Claudius II. (Gothicus), 268-270. (2) Maximian, 286-305.
 (3, 4, 5, 6) Constantine I. (The Great), 305-337. (7) Constantine II, 337-340.
 (8) Constans 337-350 (9) Decentius, 351-353.
 (10 and 11) Magnentius, 351-353. (12) Honorius, 395-423.

The side bearing the head and other chief device is usually described as the '*obverse*'; the other side, generally of secondary importance, being termed the '*reverse*.'

SOME COINS FOUND AT BURGH CASTLE AND GORLESTON

DOMITIAN, A.D. 81-96. A coin mentioned by Ives.

MARCUS AURELIUS, 161-181. A big thick coin said to be a 'First Cross.'

(1) CLAUDIUS II (GOthicus), 268-270. Found at Gorleston.

Obv. CLAUDIUS AUG ·

Rev. JOVI VICTORI ANTONINIANUS.

(2) CLAUDIUS II (GOthicus), 268-270.

Obv. IMP · CLAUD ·

Rev. Illegible.

TETRICUS, 268-275.

Obv. IMP · TETRICUS, PF · AUG ·

Rev. HILARITAS AVGG ·

Tetricus was one of the thirty usurping emperors who issued coinage in their own name. He usurped the throne in Gaul, 267-270, and his authority was acknowledged in Britain.

PROBUS, 276-282. Gorleston.

Obv. IMP · PROBUS, PF · AUG ·

Rev. VICTORIA AUG ·

MAXIMIAN, 286-305. Gorleston. A Follis.

Obv. GAL · MAXIMIAN · V · S · PF · AUG ·

Rev. GENIO AUGUSTI.

Mint M · KV · (Cyzicus.)

"A Follis was a new copper coin introduced by Diocletian, about $\frac{1}{2}$ oz. in weight."¹

A great number of coins of the Emperor Constantine the Great, 305-337, have been found. 'These were largely minted 'at Constantinople, the Byzantine style of art influencing the 'whole Roman coinage, while the size and character of many 'of the coins were changed.' A remarkable coin is that of a female draped figure of Roma, seated on a rock, symbolizing the subdued province. In her right hand she carries a trident, her left holding a shield, while her feet rest on a galley. Roma was then mistress of the waves. This coin is of great interest, and the device was first minted in Hadrian's reign. It is the prototype of our bronze penny with the figure of Britannia, wearing a helmet and carrying trident and shield, introduced by Charles II.

¹ G. B. Rawlings, *Coins and how to know them*, p. 9.

Other coins of Constantine I—

- (1) *Obv.* CONSTANTINUS MAX · AUG · A bust diademed and draped.
Rev. GLORIA EXERCITUS, Two standards between two soldiers.
- (2) *Obv.* Head of Mars. URBS ROMAE.
Rev. Wolf suckling Romulus and Remus.
- (3) *Obv.* CONSTANTINUS PF · AUG ·
Rev. SOLI INVICTI COMITI.
 A *Follis* minted at Treves. Found at Gorleston.
- (4) Similar to (3). Minted PLN · Pecunia Londinium.
- (5) *Obv.* CONSTANTINUS, PF · AUG ·
Rev. GENIO POPULI ROMANI ·
 A *Follis*.
- (6) *Obv.* IMP · CONSTANTINUS MAX · AUG ·
Rev. VICTORIÆ LÆTÆ, PRINC · PERP · Two women holding laurel crowns.
 Mints, PCONS (Arles), TRP (Treves).

HELENA, died about 320. She was the wife of Constantius Chlorus (died at York) and mother of Constantine the Great.

Obv. Bust of Helena diademed and draped. FL · JUL · HELENÆ
 AUG ·

Rev. Peace, standing to left, holding an olive branch and sceptre.
 PAX PUBLICA.

CONSTANTINE II, 337–340.

- (1) *Obv.* CONSTANTINUS · IVN · NOB · C · = junior nobilissimus Cæsar.
Rev. BEATA TRANQUILLITAS.
 Mint, STR · (Treves).

- (2) *Obv.* CONSTANTINUS JUN · NOST · Head diademed.
Rev. 'CÆSARUM NOSTRORUM' around a laurel wreath, in centre of which is 'Vota In.' Struck in London.

Both these coins are 'Votive' Coins, commemorating the offering of the public vows for the Emperor, *i. e.* VOTIS V multis X signifies 'we make vows for five years and for many more up to ten years'; vot XX sic XXX, 'as our vows are for twenty years, so are they for thirty years.'

CONSTANS, 337–350. Found in Rectory garden.

- Obv.* CONSTANS PF · AUG ·
Rev. VICTORIÆ DD · AUG · QNN ·
 Mint TRP (Treves).

CONSTANTIUS II, 337–361.

- Obv.* DN · CONSTANTIUS PF · AUG ·
Rev. GLORIA EXERCITUS.
 Mint uncertain.

MAGNENTIUS, 351–353. An officer in the Gallic army, who set up as Emperor.

'Under Constantine the Great we first meet with certain numismatic representations of a Christian symbol. This symbol is the monogram $\chi\rho$, formed from the first two letters of $\chi\rho\iota\sigma\tau\omicron\varsigma$, hence called the 'Chi-Rho. After his conversion Constantine caused this emblem

' which he is said to have seen in the sky on the eve of his defeat of Maxentius at the Milvian Bridge, to be depicted on his " Labarum " or standard in place of the eagle, and figured frequently in later coins.'

(1) *Obv.* DN · MAGNENTIUS PF AUG ·

Rev. FELICITAS REIPUBLICÆ.

Mint, Lugdunum (Lyons).

This coin was found at Gorleston and is a remarkable one, on the reverse a Roman soldier holds in his right hand a figure of ' Victory ' and in his left, the Christian Labarum. ' The ruler who caused one of his coins to bear the Chi-Rho saw nothing incongruous in allowing the ' heathen figure of Victory.'¹

(2) *Obv.* MAGNENTIUS · PF · AUG ·

Rev. Inscription undecipherable, but in centre the Chi-Rho appears as a sacred monogram between the letters alpha and omega.

This coin is a fine specimen and was found within the camp on Aug. 3, 1912.

(3) *Obv.* DN · MAGNENTIUS PF · AUG ·

Rev. SALUS DD NN AUG · FL · CAES ·

DECENTIUS, 351-353. A Follis.

Obv. DN · DECENTIUS NOB · CAES ·

Rev. VICTORIÆ DDNN · AUG ET CAE ·

VALENTINIAN I, 363-375.

(West) *Obv.* VALENTINIANUS PF · AUG ·

Rev. GLORIA ROMANORUM.

Mint, Constantinople.

VALENS, (1) *Obv.* DN · VALENS · PF · AUG ·

(East) *Rev.* SECURITAS REIPUBLICÆ.

THEODOSIUS, 379-395.

Obv. DN · MAX · THEODOSIUS · PF · AUG ·

Rev. PIETAS NOBILIS.

HONORIUS, 395-423. Two *silver* coins.

Obv. DN · HONORIUS · PF · AUG ·

Rev. VIRTUS ROMANORUM.

Mint uncertain.

Roma, as a draped female figure holding trident in left hand and goddess of victory in right.

' Honorius is the last Emperor whose coins have been found in Britain.'²

Two minute coins called ' minimi ' are interesting. They have been certified at the British Museum as ' British or Gaulish imitations of fourth-century coins.'

¹ G. B. Rawlings, *Coins and how to know them*.

² Conybeare, *Roman Britain*, p. 197.

NOTE A

A CRITICISM OF MR. HENRY HARROD'S ASSERTION THAT AT ONE TIME THERE WAS A WESTERN WALL, BY REV. CHARLES GREEN, RECTOR OF BURGH CASTLE (1829-1857).

IN 1846 the site of the Roman station was purchased by Sir John Peter Boileau, Bart., a Fellow of the Society of Antiquaries. The land on which the camp stands is still the property of the Boileau family. At his request, Mr. Harrod, F.S.A., made a series of excavations in 1850 and 1855.

Mr. Harrod admits that the marshes were 'immense tracts of bogs and swamps,' and that 'he saw the meadow at the foot of Burgh Castle covered with water for two days.' Yet he denies without proof or reference that these valleys were ever open sea.

When the North wall was examined after the excavations, my belief was that the wall showed marks of termination. A good deal of sand and brick had been carted away from the cliff immediately in front of the continuation of this wall, and should have shown signs of the continuation had it been there, but it does not.

Mr. Harrod continues : 'The marks of the broad hollow lines crossing the capsized tower, being the marks of planks, on which it had been set, are still visible.'

I cannot, however, believe that the marks were those of plank foundation. Planks upon that soil could not be necessary, especially with so wide a superstructure.

'The section of a trench I made on the incline of the hill . . . displayed considerable indications of a wall having once existed.'

These indications I carefully examined at the time, and I came to a contrary opinion. There were only heaps of rubbish without any regularity.

‘I now turn to the main object of my inquiry, the existence of a Western wall. The operations at the west end of the North and South walls were attended with much difficulty, and the surface of the hills immediately under them seems to have been usually selected for the digging of clay and sand.’

This digging of clay and sand should surely have discovered the wall if existing. The old labourer, who remembered hundreds of loads of clay being carted from the hills on the North side, ought to have remembered the wall, if it existed.

‘In 1850 I made a series of trenches on the low ground on the west side of the field.’

These trenches showed no indications of a regular wall. The indications of flint-work were very few, and did not exist many yards from north to south. Then on either side of these trenches, extending towards the rising ground, there was not a trace of flints or mortar to be seen. Thus the connection with the extremes of the north and south sides was cut off, and whatever the structure, if any, it did not extend many yards. There was also to be seen some caked mortar, as if mixed up there.

In short, it looked like a landing-place, or quayhead.

Next No. 1 trench is tested. Loose flints and large fragments of mortar plentifully mixed with clay were found; then after these had assumed a more compact form, the workmen struck on two rows of piles, about a foot apart. Clay, chalk-stones, mortar, were very firmly rammed in between them to the depth of about eighteen inches. What could be the use of these two piles alone? If required for the wall at this particular spot, why do we not find them all the way along? Take the

supposition that they were part of the construction of a pier-head and all is simple. These two rows of piles appear to have been all that the second excavation in 1855 brought to light.

Mr. Harrod in conclusion feels himself called upon to account for the enormous mass of wall which his supposition placed there, and which has disappeared from the spot. He says that constant inundations gradually undermined it, and it fell outwards. He supposes centuries of saturation to have loosened the mortar and caused a complete state of disintegration. Then he brings to his aid the short distance from the river. He before states this ground to have been 'boggy' and swampy.' Still that is not an insuperable obstacle in conveying away these ponderous masses, for 'the material is 'valuable for building.'

If this hypothesis is true, how does he dispose of the immense masses of wall which according to his supposition existed upon the higher land, gradually rising to connect and complete the parallelogram?

Confessedly they were out of the reach of constant inundations, and could not be upset by that undermining action, and if upset could not be disintegrated for the purpose of abstraction by the percolating process of centuries of saturation. To me it appears that if these higher walls had ever been there, they would have been there still, or found lying about in large masses such as we still find in the southern slope, covered with coppice wood and ivy, which have been allowed to remain quietly imbedded in the place where they fell, and from whence they never will be disturbed by man, for they set man's labour, profitable labour at least, utterly at defiance. That there may have been a set of flint-work protection on the west, against the incursion of the tides such as we may see every day, I am far from denying, but beyond this I cannot believe in the existence at any time of a Western wall.

Mr. Harrod admits, 'No solid mass of the wall could I find.'

Hence his conclusion that the flints and tiles had been carefully picked out and carried away.

Did Mr. Harrod ever try to detach the flints from the existing wall? Did he ever try to get a whole brick?

I remember some years ago a fragment, about four feet cube, fell from the South wall and rolled into the road leading into the marsh. This fragment occupied two men four days to knock it sufficiently to pieces in order to effect its removal. I can hardly imagine it would answer their purpose to move the flints and tiles either to Burgh Castle church or to repair the roads. Why for similar purposes was not the overturned South tower used?

It is true there are in Burgh Castle church indications of Roman tiles, and there may be Roman flints, but I have reason to believe that these were used very sparingly in that fabric. In 1846 the North wall of the church was taken down, but there were very few Roman bricks in the construction, and not many of Roman mortar.

In short, I never met one single person, labourer or archæologist, who had the least idea that there had ever been a Western wall.

NOTE B

THE COAST-LINE OF EAST ANGLIA DURING THE ROMAN PERIOD, A.D. 43 to A.D. 436.

WE can only approximately guess at the configuration of the coast-line during the time the Romans were in Britain, but there is overwhelming evidence that at this period the valleys of the Yare, Bure and Waveney were huge arms of the sea and navigable.

J. W. Robberds in his valuable book, written in 1826, on *The Geological and Historical Observations on the Eastern Valleys of Norfolk*, gives the following weighty reasons for the existence of an open-sea estuary, known as the *Gariensis Ostium*—

1. *Physical Proofs*.—The shells found either below the soil that fills the basins of these valleys, or on the sides of the surrounding hills, are undoubtedly marine, and are similar to shells now found on the shores of the North Sea.

On the declivities of the hills, beds of shells have been found, strikingly characteristic of a former strand or beach.

2. *Historical Proofs*.

(a) *Current tradition*.—The Hutch Map, belonging to the Corporation of Yarmouth, copied from an older map in the time of Elizabeth, is undoubtedly inaccurate, but is interesting for maintaining the tradition that many centuries ago these valleys were filled with the waters of the North Sea.

[The present Ordnance Survey maps are shaded blue where the valleys of the Yare, Waveney and Bure convene, and represent accurately what must have been the esturine appearance of the 'broad' district in ancient times.]

(b) *From remains of antiquity found in the neighbourhood*.—Ives tells of parts of anchors, rings and other pieces of iron,

evidently maritime, being found in the marshes between Burgh Castle and the opposite rising ground.¹

The sites of Roman forts were evidently selected for the defence of the exposed part of the coast, such as Caister, Burgh Castle and Wheatacre Burgh. Burgh Castle has only three walls, there being no need of a fourth or Western wall, the sea being the barrier.

(c) The *etymology* of names, by which many villages and other portions of the district are still known. Holms = islands (A.S.). E. and W. Fleggs, cf. German *flæche* = flats, which at that time were overspread by floods. Cf. Burgh Castle flats.

Villages terminating in *by*, from A.S. *byge* = a bay. Cf. Bight.

Such sheltered places as *bays* would naturally be the first places of abode selected by Saxon pirates. Many villages ending in *by* stood either upon or in the immediate neighbourhood of one of these former bights.

The names, Herringby and Herringfleet can only be accounted for by supposing an arm of the sea, annually visited by shoals of herrings.

[The lochs and deep bays of western Scotland and the huge fiords of the western coast of Norway are similar indentations.]

(d) *From positive records*.—The story of Lothbroc the Dane may have a tinge of legend, but if fabulous the author of it selected Reedham as the scene of his shipwreck.

The Saxon Chronicle tells us that at a later period of Danish incursions, in A.D. 1004, 'This year came Sweyen with his fleet 'to Norwich.' Again, Domesday Book gives a most valuable reference in a list of *salinæ* or salt-pans.

These *salinæ* were reservoirs, into which the brine of the sea was admitted at the flow of the tide, and retained for the purpose of making salt, by the evaporation of the water in which it was held in solution.

The Romans had their *salinæ*, and probably taught the process to the Britons.

¹ *Gariannonum of the Romans*, p. 9.

The following are the salt-pans mentioned by the Domesday Book on the east side of Norfolk and in adjacent parts of Suffolk.

Caister 29.	Clippesby 1.
Mautby 11.	Somerton 3.
Herringby 6.	Winterton 1.
Stokesby 3.	Burgh 2.
Thrigby 6.	South Walsham 3.
Filby 9.	Halvergate 1.
Rollesby 1.	Burgh Castle 3.
Hemesby 2.	Gorleston 3.

[Even Halvergate and South Walsham, now seven or eight miles from the present coast, had their salt-pans, and in every instance they were situated on the immediate border of some of these valleys.]

The evidence of Domesday Book thus proves that in 1086, when the survey of Norfolk and Suffolk was completed, and eighty-two years after Sweyn's expedition to Norwich, the valleys of the Yare, Waveney and Bure overflowed with salt water.

Domesday Book also gives no account of the large area of marshes now belonging to the villages. If they existed they would not have been omitted.

There is no mention of Yarmouth in the Saxon Chronicle, and probably it did not exist at the period of Sweyn's attack, for he surely would have plundered it.

Undoubtedly, then, there was open sea during the Romano-British period, and the estuary swept round the district now known in Yarmouth as the Beccles Road. In Saxon times Southtown was the original Yarmouth, and was called Little Yarmouth (*Yernemutha parva*). It consisted of the islands of West Town, South Town, Cobholm and North Town. It was a miniature Venice, in fact, and the islands were connected

‘by causeways passable at low water. On these islands lived a hardy race of men, who wrested their living from the waters, the staple industry being the cultivation of the oysters and deep-sea fishery.’

The change in the present coast-line from open sea to extensive stretches of marshes has been effected by the formation of a sandbank on which Great Yarmouth now stands.

In the course of centuries the gradual accumulation of a residuary deposit, first of marine, before the sea was excluded, and secondly of fresh-water deposit since, has entirely checked the ingress of the ocean. Grubbs Haven, between Yarmouth and Caister, was blocked with sand soon after the Conquest. (Cf. Suckling, *History of Suffolk*, Vol. I. p. 338.)

The accompanying map of the Norfolk Broad District, in which I have made a few alterations, was prepared by Mr. Charles Silcock in 1905. He states in the introduction that ‘the period chosen as a title is merely arbitrary. Until the Romans occupied Britain nothing is known of the district, and it doubtless remained as shown by the map long after the departure of the Romans. In one respect the map is lamentably and compulsorily deficient, which is in respect to the ancient coast-line. No possible conjecture can be made as to the eastern position of this, but we know for certain that it was many miles further east than now.

‘Many have great difficulty in believing that, for all practical purposes, the sea ran up to Norwich and Beccles, but a history of the latter place clearly shows that its wealth was procurable from its fishing industry, while a careful reference to Ordnance maps shows that the level of much of the marsh-lands is below high-water level, and doubtless, were the strip of land on which Great Yarmouth now stands for any reason removed, the tides would once more rush up the three rivers, and the district would approximate its old condition. Mr. Silcock also points out that ‘the churches of Broadland clearly mark the border

‘ of the ancient estuary, and probably proves that the whole of the material for these churches was conveyed by water to the site; and it was the builders’ aim to place the church not necessarily near the population, but at the most convenient site for unloading the material.’

The recent discovery of a burial urn, some 12 feet below the level of the ground, which Mr. Percy Nash claims to be early Roman, and the unearthing of an undoubted Roman coin, has led him to affirm that the earliest foundations of Norwich are of Roman origin, and to refute the prevalent idea that the sea during the Roman occupation of Britain reached almost up to the Castle Mound.

Both Mr. Percy Nash and Mr. W. G. Clarke are of the opinion that *the level of the sea in Roman times differed very little from what it is at present.*

Mr. W. G. Clarke, on geological grounds, states that ‘ there has been little variation since the later part of the Neolithic Age. Implements of the late Neolithic and Bronze Ages have been found in the Fens only a few feet above the sea-level; Bronze Age barrows were also thrown up in the Fens at a similar level. Along the slopes of the river valleys of Norfolk, Neolithic flint implements may be picked up at about the thirty-feet level, and this would have been impossible had the level of the sea been much higher than at present. Mr. Clement Reid, F.G.S., also is of the opinion that the submergence of the forests around our coast, including that of Brancaster, Holme and Hunstanton—which took place not more than five thousand years ago—is an evidence that since then there has been little or no change in the relative levels of sea and land.’—(*Eastern Daily Press*, July 9, 1913.)

A letter written as far back as 1856, and which I have in my possession, strongly confirms the above belief. It was written by the late Mr. Spencer Smyth of Gorleston. He, says—

‘ From the observations I have made no perceptible differ-

MAP OF THE BROAD DISTRICT AT THE TIME OF THE ROMAN OCCUPATION

B.C. 55 TO 450 A.D.,

WITH THE PRESENT POSITION OF CHURCHES

AND

PRESENT COURSE OF RIVERS SHOWN.



SCALE $\frac{1}{2}$ INCH TO A MILE.

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ence appears in the height or level of the sea. The tides reach the same actual height as recorded many years since, although the increase of beach (shingle or sand) in many places has led to the supposition of the sea having receded. (Yarmouth to wit.) South of Gorleston and in other places the sea has gained materially on the coast.

'I think much of the difficulty respecting the marshes being formerly covered with water can be solved by considering that in ancient times the sea flowed in freely somewhere near Caister, having a much larger opening, and certainly a more direct course towards Burgh Castle and the adjoining lands than the present confined channel and circuitous route admits. In high tides this alone would raise the level at Burgh Castle nearly 4 feet higher than it ever reaches now; it would also allow it to fall from 2 feet to 3 feet lower, thus alternately flooding all the low lands, and on the ebb leaving them dry, and this would hold good under ordinary tides, although not to such an extent.

'At present (1856) a tide showing a height or level of $12\frac{1}{2}$ feet, by the tide gauge at Yarmouth Pier, zero (0), being considered the usual level at low water, a spring tide only reaches 9 feet at Yarmouth, and above 8 feet at Burgh Castle.

'In lower tides the difference is proportionately less, usually about 1 foot. The differences of level at low water under ordinary circumstances is from $2\frac{3}{4}$ feet to 3 feet higher at the Castle than at the entrance of the Haven.

The water in the marshes since being banked in, rises annually some fractions of an inch. The water at Yarmouth also slightly rises, but perhaps from different causes, the principal one being the sand drifted in easterly gales.'

Mr. W. G. Clarke's letter concludes—

'The tidal range in the valleys was much greater in Roman times than at present. It seems probable that the erosion of the North Norfolk cliffs, the southward flow of the tidal current, and the consequent deposition of sandbanks off the

‘coast, and the partial blocking of the mouths of the Yare, Bure and Waveney by pebble banks and sand dunes, greatly limited the tidal flow in the East Norfolk estuary, and conduced to the gradual silting up of the valleys and broads, a process which is even now in progress.’—(*Eastern Daily Press*, July 9, 1913.)



S. FURSEY, PATRON OF PÉRONNE.

Facing p. 44.

S. FURSEY: HIS LIFE AND TIMES

III

THE COMING OF S. FURSEY

(*Fr.* Furçy; *Lat.* Fursæus)

Born A.D. 597; died A.D. 653; canonized A.D. 655

Cnobheresburg.—Bede, *Eccles. Hist.*, Book iii. c. 19

‘ Few have brought themselves to acknowledge the mighty debt which England and the Christian world owe to Ireland. Few have taken the pains to unravel the details of the story, perhaps the most marvellous page of Christian history. Men have forgotten the work of the Celt.’—Dean Spence, *The Church of England*, Vol. I. p. 60.

THE Romans finally quitted Britain A.D. 436, so that no Roman soldiers were at Burgh Castle after that date. The men and horses were all wanted to defend the Empire from the hordes who were attacking Rome.

Instead of uniting against their old enemies, the Picts and Scots, the Britons made war against each other. Rivalry amongst the military chiefs sprang up, disunion crept in, and quarrels arose, and thus the weakness that followed invited fresh attacks from the people of Caledonia. At last, however, the common danger from the far north compelled all parties to send to Gaul for help.

‘ A letter entitled the “ Groans of the Britons ” was dispatched to Aetius, Prefect of Gaul, in which it was said: “ The barbarians chase us into the sea; the sea throws us back upon the barbarians, and we have only the hard choice left us of perishing by the sword or the waves.” ’¹

¹ Rev. D. Morris, *History of England*, p. 10.

This last appeal to the Romans was made in vain, and the Britons had to look elsewhere for assistance. Vortigern, one of the British chiefs, turned for help to the Saxons, whose home lay on the German coast between Denmark and the Rhine. They first landed at Ebbsfleet in Kent, and for many years large numbers visited the country and settled on the eastern and southern coasts.

These fierce warriors were also called Jutes and Angles, and ultimately bore the title of Anglo-Saxons and English. They drove the Britons before them, burning their churches and homes, and took possession of the land. Hitherto kept in check by the Roman fleet, these pirates came in at every little entry of the coast, the low-lying lands on the East coast affording an easy inlet.

In time they established a kingdom known by the name of East Anglia, which roughly speaking extended from the Stour to the Wash. On the west it was shut off from the territory afterwards inhabited by the Middle Angles by huge swamps and marshes, and on the south the river Stour divided it from the kingdom of the East Saxons, which is now called Essex.

Probably these invaders from the other side of the sea made some use of Burgh Castle. The mound near the Porta Sinistra, referred to by Ives, was no doubt an extensive Saxon earth-work.

After a fearful struggle of about one hundred and forty years, many of the Britons were killed, and those who refused to yield were driven to Cornwall, Devon and Somerset, and also to Wales, where they found a refuge and maintained their independence.

It is an interesting fact that the Bishoprics of Llandaff, Bangor, S. Asaph and S. David, all in Wales, as well as many other Bishoprics in Britain, were founded long before this time.

We know but little of the Christianity of East Anglia in the Roman period, but undoubtedly there were many Christians

in Britain, but now the light of the Gospel was extinguished, and for two hundred years paganism was triumphant.

British Christians fled to the mountains of Wales, and there the remnant of the British Church survived. Across the seas Ireland had been evangelized by S. Patrick (A.D. 373-460). After his death there seems to have been a decline of religious life, but 'a new spirit was infused into Irish Christianity by missionaries from the ancient British Church in Wales. The religious communities founded by S. Patrick received a great stimulus, and, as time went on, developed into the vast monastic houses so celebrated in the history of Western Christendom.'¹

It is most important for us to remember this missionary movement from Wales, for it was from there that Celtic Christianity received a great impulse. From Ireland in later times, not only North and Central Britain and East Anglia, but also a large part of Western Europe, was evangelized. It was S. Columba who sailed from Ireland and in A.D. 564 founded a monastery at Iona, off the West coast of Scotland.

The late Bishop Lightfoot, in his valuable book on *Leaders in the Northern Church*, has said, 'Never man laboured more earnestly or more successfully for Christ. When the sixth century was fast drawing to its close he passed away, some three or four weeks after Augustine had landed on the shores of Kent. Columba's missionary work was altogether independent of Rome, for the Roman legions had never penetrated into Ireland.'

From Iona came S. Aidan and fixed his headquarters at Lindisfarne, 'the Holy Isle of the Eastern coast.' 'I know of no nobler type of the missionary spirit than Aidan. He was a man of surpassing gentleness, piety and self-restraint. The results of his missionary work in Northumbria was that recruits came in from the West and preached the word of faith with great devotion, churches were built, crowds of people flocked to hear the message, lands were given for

¹ Dean Spence, *The Church of England*, p. 43.

‘religious purposes, and English children were taught by ‘Celtic missionaries from Ireland and the Scotch coast.’¹

The kingdom of East Anglia was founded in A.D. 575. In A.D. 620 we find a King of East Anglia called Redwald, who, although baptized, proved but a half-hearted convert and still clung to heathen practices. His son Eorpwald had leanings towards the Christian faith, but could not withstand the opposition of his nobles, one of whom finally murdered him. For three years the pagans were triumphant. In A.D. 631 Sigebert, half-brother to Eorpwald, was called to the throne. As an exile in Gaul, he had become an earnest Christian convert.

‘Sigebert,’ says Bede, Book iii. Chap. 8, ‘was a good and ‘religious man, who long before had been baptized in France, ‘while he lived in banishment, fleeing from the enmity of ‘Redwald.’

‘When at last Sigebert succeeded to the government of East Anglia ‘he proved,’ says William of Malmesbury, ‘a ‘worthy servant of the Lord, polished from all barbarism by ‘his education among the Franks. On his coming into power ‘he graciously communicated to the whole of his kingdom ‘those rites of Christianity which he had seen abroad. The ‘promoter of his studies and the stimulator of his religion was ‘Felix, the bishop, a Burgundian by birth, who had become ‘very intimate with Sigebert while he was an exile in France, ‘and who encouraged his designs. He accompanied him to ‘England on his return, and was at length appointed Bishop ‘of the East Anglians.’

Felix eventually became Bishop of Dunwich. Bede describes him as ‘a pious cultivator of the spiritual field,’ and speaks of his Episcopate of seventeen years as ‘a time full of happiness ‘for the Christian cause.’

He was instrumental in helping Sigebert, ‘the learned’ to ‘establish schools in the parts we now call Norfolk and Suffolk, ‘the province of Gyrvi, including Ely and Peterborough,

¹ Bishop Lightfoot, *Leaders in Northern Church*.

‘being the other part. The scorn of the “folk” for the ‘people of the “sheers” (shires) may conceivably be a relic ‘of this division.’¹ East Anglia should never forget the noble work of King Sigebert and his instructor, Bishop Felix.

But another great impulse towards the conversion of the East Angles was the arrival in A.D. 633 of one of the many noble Celtic missionaries from Ireland, whose name was Furse. He was accompanied by his brothers Foillan and Ultan and two priests, amongst others, who were called Gobban and Dicu.

Furse and his companions won fresh converts to Christianity in this district, and their labours encouraged those who were already Christians. It is Bede who tells us, ‘By the example ‘of his virtue, and the efficacy of his discourse, he converted ‘many unbelievers to Christ, and confirmed by his faith and ‘love those that already believed.’

It may be asked here, Why was it that Furse chose Suffolk as the scene of his labours?

‘Possibly the fame of Felix had reached Ireland, and Furse ‘desired to see him and to take counsel together, but it is ‘more likely that when in Ireland he may have met with some ‘of the students described by Bede, “multi nobilium simul et ‘mediocrium de gente Anglorum,” who came to Ireland to ‘study at the monasteries, and who may have pointed out to ‘Furse the need of a mission in their own home.’²

Furse was the son of Fintan, and grandson of Finlog, a King of Munster, in the beginning of the seventh century. His mother was Gelges, the daughter of Aed-Finn, the King of Connaught. Fintan was a pagan and Gelges a Christian, but the grace and sweetness of Gelges won him from his paganism, and they were secretly married. Aed-Finn was furious when he found out what he considered his daughter’s indis-

¹ Bishop G. F. Browne, *The Conversion of the Heptarchy*, p. 83.

² Miss Stokes, *Three Months in the Forests of France*, p. 152. G. Bell & Sons, 1895.

cretion, and refused to have her under his roof, so 'he gave 'her up to Fintan and sent them into exile.' Now Fintan had an uncle, named Brendan, the venerable Abbot of a monastery on the island of Inisquin in Lough Corrib, the lake that lies behind the town of Galway in the West of Ireland. Thither Fintan took his wife, and there it was that Fursey was born, to whom Brendan 'administered the rite of Holy 'Baptism, calling him Fursæus, from a word signifying virtue.'

Brendan, in the company of his monks, devoted himself to prayer and trained many disciples, among them the lad Fursey, who grew up under strong Christian influence. After Brendan's death, Meldan, the next Abbot, completed his education.

The late Miss Margaret Stokes in 1894 undertook a journey to the West of Ireland in search of existing memorials of S. Fursey, and her researches are given on pages 134 ff. of a book entitled *Three Months in the Forests of France*. She travelled to County Galway and visited the island Inisquin, where Fursey was born.

'It is now inhabited by a poor widow and young daughters, 'with two or three shepherds, where sheep enjoy rich pasture. 'The traces of the old monastery are fast disappearing and 'are merely fallen stones.' She points out 'the ferry which '1300 years ago was crossed by students far and near seeking 'knowledge of letters and religion from Brendan, Meldan and 'Fursey.' After a time Fursey left Inisquin and retired to a hermitage or 'cell' near the shores of the lake.

'The ruins stand in the townland of Ballymagibbon, near 'the village of Cross, and two miles from Cong.' Here Fursey devoted himself to the study of Scripture. 'The foundations 'of the cell are 22 feet long by 15 feet wide, and the greater 'part of the East wall and a window on the South side are 'still standing.'

Owing to the large number of foreign students who came to benefit by his teaching, Fursey appears to have found it necessary to build a monastery, and this is now named Kill-

arsagh, formerly Kill-fursa.¹ 'The ruins stand in the grounds of a Mr. Burke, of Ower. Although the East window of S. Furse's church is of later date than the rest of the building, yet we could find nothing to prove that the walls were not all original and of very great antiquity. The West door is a good example of the primitive Irish style.'

Religious men came to Kill-fursa from all quarters, including the brothers of Furse, Foillan and Ultan. Two miles from Kill-fursa there is a bridge which crosses the Owenduff river called Corra Fursa. A striking legend proves that for centuries the saint's protection was invoked throughout the district. After a time Furse appears to have left the monastery and travelled for a year, preaching among the Irish people. Three brothers, Algise, Goban and Etto, were ordained as priests, and became, in later years, missionaries in Gaul.

To them and to their master was vouchsafed the revelation that 'they must go forth to preach, and that twelve years were to be spent in such labours.' With eight others they resolved to set forth and preach on foreign shores, and to carry with them the relics of Meldan and Beoan.

It is difficult for us amidst the facilities of modern travel to realize the hardships and dangers which this little band of heroic men encountered on the journey which was to have such momentous results in East Anglia, and subsequently in Northern Gaul.

It is a long way from the shores of Lough Corrib to the Irish Sea, and many a weary mile had to be traversed before they reached the place of embarkation, where on the mighty ocean they faced fresh perils.

The boats of the ancient Irish, called 'currachs,' were small and fragile vessels, occasionally furnished with sails and ropes, as well as oars, and often made of wicker covered with cow-hides.

¹ See *The Celts*, p. 187, by the Rev. G. F. Maclear, S.P.C.K., 1893. 'In Ireland there are 1400 names which contain this root. *Kill* first denoted (a) a hermit's cell, (b) a church, of which the hermit's cell was often the germ.'

Adamnan relates that S. Cormac made use of such a boat with a covering of skins on his third voyage.¹ Probus, in his life of S. Patrick, speaking of MacFil, Bishop of Man, says that 'when he was at sea "in navi pellicea," i. e. in a boat 'made of skins, the wind being from the North, he was cast 'upon the Island of Man.'²

It seems probable that these fragile boats were unfitted to weather the Irish Sea. The commonly accepted view is that the Irish missionaries came over to Scotland in Viking ships.

'In journeyings often, in perils of waters, in weariness and 'painfulness,' kindled by the love of the Crucified, these men of God risked all, and dared all. The *Life of Furse*y speaks of the good they brought to the whole island, and above all to the Picts and Saxons.

This reference to the Picts has led some to infer that Furse and his companions may have travelled to the North of Ireland. Near Dundalk there is a church of Kill-fursa, a fact which seems to favour this view. If so, they may have crossed to the Mull of Galloway to visit S. Ninian, and thence southwards by Melrose and Lindisfarne to Suffolk. Bede, *Eccl. Hist.*, Bk. iii. Chap. 19, briefly states that 'Furse came with a few brothers 'through the Britons into the province of the Angles, "per 'Brettones in provinciam Anglorum.'"'

He was kindly received by King Sigebert, who gave him a site for a monastery at Cnobheresburg. 'Visione confirmatus, 'curavit locum monasterii, quem a præfato rege Sicbergto 'acceperat, velocissime construere, ac regularibus instituere 'disciplinis. Erat monasterium silvarum et maris vicinitate 'amœnum, constructum in castro quodam, quod lingua Anglo- 'rum Cnobheresburg, id est urbs Cnobheri, vocatur; quod 'deinde illius Anna ac nobiles quique augustioribus ædificiis 'ac donariis adornaverunt.'—Bede, Bk. iii. Chap. 19.

'Strengthened by a vision Furse took care to build with 'all speed a monastery on the site which he had received from

¹ Reeves, *Columba*, p. 169.

² Quoted by Miss Stokes, Introduction, xxxvi.

‘ King Sigebert, and to establish therein “ regular ” [*i. e.* ‘ monastic] discipline.

‘ Moreover, the monastery was pleasantly situated in the ‘ neighbourhood of woodland and sea, and was built in a ‘ certain camp, which in the Anglian tongue is called Cnobheres- ‘ burg, that is to say, the township of Cnobher; subsequently ‘ Anna, the King of that province, and certain of his nobles ‘ embellished it with more imposing buildings and gifts.’

From the above extract certain inferences can be drawn.

1. The monastery was built in a certain camp, called Cnobheresburg, and near the sea. Gariannonum (Burgh Castle) is a ‘ castrum ’ which once overlooked the sea (Garienis Ostium).

Gorleston, which has traces of large religious houses, and is also by the sea, has been claimed as the site of Cnobheresburg, but it cannot be said to be ‘ in castro quodam.’ S. Fursey and his brethren no doubt laboured there as well as at Cnobheresburg.

In the absence of any evidence as to another location of Cnobheresburg, I accept the old tradition that Burgh Castle was the site of S. Fursey’s East Anglian monastery. ‘ The ‘ term “ Castle ” or “ Camp ” as given by Bede is not a mis- ‘ nomer. It was given to many Saxon “ burhs ” or moated ‘ mounds, which the Normans made further secure by the ‘ addition of palisades of timber and described as “ Castels.” ’¹

2. The monastery was constructed in the vicinity of woods, which may have supplied building materials.

I am inclined, however, to think that S. Fursey built his monastery of clay and wattles, as there is still a plentiful supply of clay in and around the camp. In the majority of cases the Celtic monks built their churches and houses of this material. ‘ At Iona, the church as well as the hospitium, ‘ the refectory, the kitchen and the cluster of cells—generally ‘ of bee-hive form—which formed the dwellings of the brother-

¹ V. B. Redstone, *Notes on Suffolk Castles*.

'hood, were made of wattles, or flexible rods, and surrounded 'by a dyke.'¹ In Aranmore, in the West of Ireland, visited by S. Fursey, the old oratories and bee-hive cells are still to be seen.

'A wall-plate was made of uprights, with twigs interlaced 'between them in the usual method of basket-weaving. A 'second fabric of the same kind was placed within the other 'at a short distance, and the space between was filled with 'turf, forming a solid wall.'²

3. It was constructed with great rapidity (*velocissime*), probably with no pretensions to stability and permanence, hence, the disappearance of all monastic traces.

4. Regular discipline was established. The Celtic missionaries practised the most rigid asceticism, fasted for long periods, imposed upon themselves cruel penances, and spent long nights in prayer and meditation. This regular discipline was the secret of the marvellous and enduring success of the Celtic teachers of Christianity.

5. The Angles renamed the Roman Gariannonum, Cnobheresburg. Bede's explanation of the name is that this Saxon hamlet was called after one of the warrior chiefs, Cnobher. But may not the name have been built up as follows? Burgh, Borough, Burg, Brough, Barrow, Bury, all mean nearly the same thing—an embanked enclosure, a place of safety and shelter.

'Heresberga' signified in Anglo-Saxon language 'a station 'where an army rested on their march.' It is probable that the Saxons would often use the Roman walls in this way and call it 'Heresberga' or 'Heresburgh.' But S. Fursey came from Ireland, where 'cnoc' or 'knock' is well known to signify a castle. He is not unlikely to have added the term 'cnoc' in front of the word he here found used. If so,

¹ Rev. G. F. Maclean, *The Celts*, p. 181.

² Burton's *History of Scotland*, p. 249.

'Cnocheresburgh' is the result, or, in our own day, just putting the last syllable first, 'Burgh Castle.'

6. This monastery was enriched by King Anna, the successor of Sigebert, and his nobles, who 'adorned it with more stately buildings and gifts.'

Anna may have wished to improve upon the simple 'wattled' huts and to help with gifts of various kinds.

As the Celtic monasteries of the fifth and sixth centuries were all based upon a similar system, we can easily picture to ourselves the daily life of S. Fursey and his monks.

Dr. Reeves, in his edition of Adamnan's *Life of Columba*, has given a full account of the monastic life in Iona, and from this description we can surmise the mode of life in Cnobheresburg. The community would consist of S. Fursey as the superior. He would be helped by his two brothers, Foillan and Ultan, and their companions, Goban and Dicull, Algise, Gobain, Etto, Corbican, Radalgus and Caribert.

Within the masonry of the old Roman walls, far away from the busy haunts of the multitude, these soldiers of Christ, pledged as they were to renounce 'the world, the flesh and the devil,' chose this lonely spot as the place where they could withdraw from the snares of the world, and serve God with 'regular discipline.'

Within the enclosure were the small wattled-built huts, and in a prominent place the oratory or church. Attached to it on one side was 'the sacristy, where the bell was kept which summoned the brethren to the sacred offices.'¹

Bede states that 'from his boyish years S. Fursey had particularly applied himself to reading sacred books.'² The monks no doubt had their 'Scriptorium,' or writing

¹ Quoted by Miss Stokes, *Three Months in the Forests of France*, p. 102.

² A Clerical Society, 'The S. Fursey Society' was started in the neighbourhood of Great Yarmouth in 1909, for the study of Holy Scripture, of Sacred Theology, and kindred subjects.

chamber, where there was abundance of light, for their own little bee-hive cells were too dark for such work.

The Celtic monks engaged in agriculture, sowed and ground the corn, and had storehouses for the grain and sheds for the cattle.

‘The dress of the monks was a cowl, of coarse texture made of wool, with a cord or strap round the loins over a tunic or under-garment. The monk, as a rule, slept in his clothes on a straw mat in his cell, with perhaps a skin over him.’

The Celtic tonsure was made by shaving all the hair in front of a line drawn across from ear to ear. This tonsure is clearly seen in the memorial window of S. Fursey in Burgh Castle church.

From time to time the brethren would travel forth to evangelize in the district, a task by no means easy when we remember that the East Anglians were still largely followers of Woden and Thor.

‘It is difficult for us,’ says Dean Spence,¹ ‘to realize what the pagan life which these early Celtic missionaries confronted really was—its hopeless corruption, its utter disregard of the sanctity of domestic ties, its injustice and selfishness, its violent and bloody character. They did not commence their work as the earlier secular Church would have done, by arguing against their idolatry, superstition and immorality, but living under a monastic rule they exhibited a life of purity, holiness and self-denial. They exercised charity and benevolence, and forced the respect of the surrounding pagans. Having won their respect for their lives and gratitude for their benevolence, they went among them with the pure Word of God in their hands, and preached to them the doctrines and pure morality of the Word of Life.’

Sigebert in the meantime had entered the cloister at Beodrics-

¹ *Church of England*, p. 47.



THE MEMORIAL WINDOW OF S. FURSEY IN
BURGH CASTLE CHURCH.

Facing p. 56.

worth, now Bury St. Edmunds, resigning the crown to Egfric, but he was not allowed to end his days in peace.

Penda, the powerful King of Mercia, invaded the kingdom. The nobles appealed to his patriotism, and induced him to leave his cell and to lead their army against Penda, but he was defeated and slain. S. Fursey having left Cnobheresburg to the care of Foillan and the presbyters Gobain and Dicull, spent a whole year in 'abstinence, contemplation and prayer, 'labouring daily with his hands,' with his brother Ultan, who had adopted the life of an anchorite. Then 'seeing the 'Province in confusion by the irruption of the pagans, and 'presaging that the monasteries would also be in danger, 'he (S. Fursey) left all things in order and sailed over to Gaul ' (*dimissis ordinatis navigavit Galliam*).—Bede, Bk. iii. Chap. 19. It is probable that he was prompted to travel to Gaul by Bishop Felix, who had previously worked in Burgundy.

The monks left behind at Cnobheresburg maintained their position for several years, but relinquished it at a period which is uncertain.

IV

A PILGRIMAGE TO NORTHERN FRANCE

IN selecting North-eastern Gaul as the next field of his missionary work, it must be borne in mind that S. Fursey was not the first Irishman who had visited the country now occupied by the Franks. The North-eastern corner of Gaul was low, marshy and full of rivers, over which the Teutons continually came to attack the Gauls and their Roman masters.

‘ In the course of the fourth and fifth centuries the Teutons ‘ had entirely overcome Gaul, the Goths in the South, the ‘ Burgundians in the East, and the Franks to the North, without ‘ destroying the old population.’ ¹

The Franks were converted to Christianity while conquering Northern Gaul under their King Clovis, who with his sons ultimately won all Gaul and a great part of what was then Germany, though ‘ they really settled in the district north of ‘ the river Loire. Hence this land took the name of Francia, ‘ or France, the land of the Franks.’

S. Fursey reached Gaul in the time of Clovis II, who, like Sigebert, proved a great benefactor.

Reference has already been made to the influence of the British Church in Wales upon the religious life of the Irish Church after the death of S. Patrick. One great result of the British mission was the establishment of vast monastic institutions, which were not only seats of learning frequented by students from other lands, but also centres of a wonderful

¹ C. M. Yonge, *History of France*, p. 4. 1892.

missionary enthusiasm, which sent forth such splendid and devoted men in the persons of S. Columba, S. Aidan and S. Fursey, the evangelists of Western Scotland, Northumbria and East Anglia.

From Bangor, one of the largest of these monasteries, came S. Columban (c. A.D. 550–615), the first of that numerous band of men who exercised a permanent Christian influence upon Western Europe. S. Columban left Ireland in A.D. 590. Together with twelve young men whom he trained, he established himself at the foot of the Vosges Mountains, in the province which is now known as Alsace, in a desolate spot near the site of the Roman town of Anegralis, then in ruins. Many disciples joined them, and it soon became necessary to build a second monastery.

As at Cnobheresburg, so at Luxeuil, the simple huts and the little church clustered together. Luxeuil eventually became one of the most famous of Western monasteries.

‘From this rough group of huts, erected by the homeless children of the ancient British Church in Ireland, sprang many of the most famous monasteries of Central and Northern Europe, all owing the rule of Columban, the monk of Bangor.’¹

S. Fursey then, in leaving East Anglia for Gaul, was but following in the footsteps of his great predecessor. When he first started on his journey his companions, Rodalgus, Algéis and Corbican, had gone before him and were labouring in Northern Gaul.

After reading with great interest Miss Margaret Stokes’ account of her search for traces of the Irish saints in France,² I determined in the autumn of 1911 to follow in her footsteps so far as her journeyings related to S. Fursey. Accompanied by my wife, we reached Dieppe on the evening of Thursday September 21; and left the following day by train to Abbeville.

¹ Dean Spence, *Church of England*, p. 54.

² *Three Months in the Forests of France*, pp. 163 ff. George Bell & Sons, 1895.

It was near Abbeville, at the mouth of the Somme, where S. Fursey landed. The spot was called Mayoc, near Le Crotoy, and here there was a Merovingian villa on the seashore, where Hayman, Count of the province, resided.

We pushed on to S. Ricquier, where S. Fursey found traditions of his native Church.

About the year A.D. 589 two Irish monks, Caidor and Fricor, with twelve companions, reached S. Ricquier, then called Centule, after travelling along the great Roman road, now called the Chaussée Brunehaut.

Some have said that Caidor and Fricor came with Columban to S. Ricquier, and that Columban left these two monks behind that they might teach the half-barbarous people the outlines of the Christian faith, while he journeyed on to the Vosges. The bodies of Caidor and Fricor were interred in the celebrated Abbey of Centule, now S. Ricquier.

Miss Stokes tells of the opposition and persecution which these brave monks encountered from the populace. At last a young nobleman named Ricquier came to their rescue and gave them food and drink. He became a convert to the faith and gave up all his wealth for Christ. He was ordained to the priesthood, and founded the Abbey which still bears his name.

It was a beautiful evening as we wended our way along a pretty country lane, crossing the stream Scardon. Turning a corner we saw in front of us the magnificent façade of the Abbey of S. Ricquier, 'which marks the site of the Irish 'monastery where S. Fursey rested on his arrival in Gaul.'

'It is one of the most perfect examples of Gothic architecture 'not only in Picardy, but even in all France.'¹

We found the church locked, a rare experience in Roman Catholic countries. After inquiry, a little girl opened the West door, and followed us with curiosity.

The interior of the church is most imposing, and the building of vast and noble proportions. Above the high altar were

¹ For a description of this beautiful church see *Three Months in the Forests of France*, by Miss Stokes, p. 166 ff.



SAINT-RICQUIER —THE ABBEY.
Facing p. 60.



MÉZEROLLES.

Facing p. 60.

deposited a series of caskets containing the relics of Caidoc, and Fricor, of Mauguille, a follower of S. Fursey, and of S. Ricquier, the founder.

Our guide beckoned us to a flight of steps, which led to a Chapel where the treasures of the Abbey are kept. Here in a closed glass cabinet are to be seen priceless relics of the past—an ancient bronze-bell, two reliquaries, a beautiful crucifix, an ivory cross (said to be of the tenth century), and several very ancient Eucharistic vessels.

Above some frescoes connected with the death of S. Ricquier were two wall-paintings of 'Le Dit des Trois Morts et des Trois Vifs,' reminding me forcibly of a similar fresco on the north wall of Belton Church, Suffolk.

Before leaving I mounted a small step-ladder and copied into my note-book an extract from 'The Chronological Table of the Abbots of S. Ricquier.'

'Anno Domini c. 600. S. Ricquier, natif de Centule, ville de Ponthieu, ayant reçu l'habit de Religieux de S. Caidoc, il fonda cette maison qu'il gouverna avec tant de réputation de sainteté que Dagobert y vint recevoir ses avis. Il s'étoit pratiqué une solitude dans le forêt de Cresci où il est mort 645. C'est l'abbaye de Forêt Montier. Six mois après son corps fut apporté à Centule ou il s'est fait tant de miracles que l'abbaye et la ville ont pris son nom.'

We ascended the summit of the hill, overlooking the peaceful village, and as the sun went down, there stole over us that mysterious but unmistakable impression that is so often experienced when visiting holy places—that subtle giving off of soul—a passing off of spirit in the immediate surroundings which marked the first resting-place of our spiritual father, S. Fursey.

We continued our journey by the railroad that terminates at Frévent, where we engaged rooms at a small and primitive inn.

The proprietor was somewhat astonished when I informed him that we wished to hire a trap the next morning in which to

drive to Mézerolles, a distance of twelve miles, and that our object was to visit the spot where S. Fursey died, A.D. 653.

On a fine autumn morning we started on our journey. The horse was a poor one and the carriage dilapidated, but the slow going afforded us a good opportunity of viewing the extensive country-side. Miles and miles of flat country stretched out before us, and every acre of land appeared to be cultivated. Here and there a peasant was hard at work with his horses on his own plot of land. We passed through the beautiful village of Remaisnil, buried in trees golden with autumnal tints, through a long lane bordering on the estate and château of M. Elloi; then past farms and cattle, by orchards laden with apples, on to our destination, the village of Mézerolles, where S. Fursey died after a sudden illness, when on his way to revisit the scene of his labours at Cnobheresburg.

Our driver took us to the little parish church, situated on the banks of the river Authie; which we entered. A wedding was taking place, the ceremony being both impressive and picturesque. The men, on one side of the nave, in their new homespun clothes, and on the other the women, in their clean dresses and white caps, were listening with marked attention to the words of the curé, as he addressed the bride and bridegroom, evidently of the yeoman class.

Just prior to the actual union, the best man, assisted by a friend, raised a handsome white silk canopy over the young couple—a beautiful and strikingly symbolic act. After signing the register, bouquets of wild-flowers were presented to the bride as she and her husband walked down the aisle, and a rifle-salute from the peasants at the porch-door announced to the village the glad event. The curé informed me that the parish possessed no memorial of S. Fursey, but that at Frohens-le-Grand, a quarter of a mile off, we should find his well and his statue.

It was not long before we came to a small wayside chapel, with the inscription—

“Hommage des Habitants de Frohens le Grand à S. Fursey.”



FROHEN-LE-GRAND—THE CHURCH.

Facing p. 62.



FROHEN-LE-PETIT.

Facing p. 62.

On the ornamental ironwork of the door were hung votive offerings of flowers and bunches of wheat. The chapel contains a small altar, over which the statue of the saint is placed, while his medal hung at the foot of the figure.

Pilgrims came here in olden times to invoke the blessing of the patron of the village, and then washed in the waters of the well which forms a small pond outside. This curious chapel is 'an interesting example of the Chapelles-Fontaines, or Holy Well Chapels, often built at the side of springs, for the convenience of pilgrims who washed in the healing waters.' 'Near Luxeuil there is a clear spring in the hollow of a cave where S. Columban often dwelt. There by the side of the well a Chapelle-Fontaine de Columban is to-day still seen, and peasants come to fetch the healing waters for their sick and dying.'¹

At Frohen the villagers consider the well to be a cure for fever, and wash their hands in it to preserve them from scurvy, and bathe their children when suffering from skin disease.

It was a common practice of the early Celtic missionaries to transfer heathen temples and sacred wells to the purposes of Christianity.²

'The earliest of the Celtic inhabitants brought over with them the patriarchal habits of a country in which wells of water were esteemed as the most valuable of possessions.'³

The worship of waters seems to have arisen from the idea of purification by water. Wells and rivers were supposed to be the dwellings of gods and genii.

Monsieur l'Abbé Santerre traces the origin of the waters of the Book of Genesis, when at the Creation 'The Spirit of God moved upon the face of the waters.'⁴

'It was at the sacred wells that the Christian missionary often assembled the people and preached to them. Here the first converts were baptized, and hence after a church had been built the waters for Holy Baptism long continued to be

¹ Miss Stokes, p. 25.

² Rev. G. F. Maclear, *The Celts*, p. 185.

³ Thomas, *History of the Diocese of S. Asaph*.

⁴ Miss Stokes, p. 50.

' taken. When the parishioners wished "to walk their ' bounds " in the Rogation Days, it was here they met for ' many generations for a special service.' ¹

In England, Scotland, Ireland and Wales many instances could be given of wells which were placed under the protection of saints, and the cures obtained by the waters were supposed to come from the intercession of the saint.

At the Parish Church of Frohen there is a side chapel and altar dedicated to S. Fursey, but the statue is poorly executed.

In the neighbouring hamlet of Frohen-le-Petit we rested and fed our horse at the Café Renard. The *hôtresse* told us that seven years ago Miss Margaret Stokes had been there, and had spoken of her love and enthusiasm for S. Fursey.

We were surprised to find an ancient church in this small place dedicated to the saint. At the base of two arches were two rudely carved heads of the traditional oxen which bore S. Fursey's remains from Mézerolles to Péronne.

In the chancel a pencil sketch represented the saint in his cope and mitre, and a recess of one of the aisles contained an old painting of the raising to life of Duke Haymon's son. The church was by no means well cared for.

We were loth to leave this humble village, the ancient Forshem, or house of Fursa, with its far-off memories.

Leaving Frévent in the evening we spent the Sunday at Amiens and reached Péronne on Monday, September 25. Péronne is an ancient town of 4000 inhabitants, surrounded by marshy lands. Before the sixth century it was known as The Swan Hill, or Mons Cygnorum.

When S. Fursey visited this town, the Mayor bore the name of Erchenwald. Clovis II, King of the Franks, made him Governor, and he built himself a palace on the Hill of Swans; on the summit of which was a chapel dedicated to SS. Peter and Paul. He appears to have befriended S. Fursey and to have shown him much kindness. After his departure to Lagny, near Paris, Erchenwald began the erection of a church

¹ Thomas, *History of the Diocese of S. Asaph*.



A VIEW OF PÉRONNE IN THE SEVENTEENTH CENTURY.

close to the Chapel of SS. Peter and Paul, which he intended for the future use of S. Fursey, in the hope that he would spend his last days with him in Péronne. This church formed the germ of the magnificent Collegiate Church of S. Fursey, which afterwards became the great glory of the city. It was here that S. Fursey deposited the relics of SS. Boean and Meldan, which he had carried with him from Ireland, and in the spot where he placed them he spent days and nights in prayer.

I had previously written to the Curé of Péronne, M. Loyer, to inform him of the object of my mission, and solicited his aid in my investigations.

We were most kindly received at the Presbytery by his sister and L'Abbé Ricquebourg, Vicaire, and were shown part of the skull of S. Fursey in a glass case, bearing the inscription, 'Sacra Reliquia Sancti Fursæi Urbis Peronensis Patroni.' I was told that when the Collegiate Church of S. Fursey was destroyed at the Revolution, the skull was saved and deposited in the Church of S. Jean Baptiste.

During the bombardment of Péronne by the Prussians in 1870, this church was much damaged, but the skull was found under the ruins, with the glass of the reliquary melted by the action of the fire, and in its molten state taking the impression of the face.

'La face fut extraordinairement conservée au milieu de l'incendie occasionné par le bombardement prussien de 1870. Elle fut retrouvée au milieu des décombres de l'Église, recouverte de l'enveloppe en cristal de son reliquaire liquéfiée sous l'action du feu, et qui après l'avoir préservée en a conservée l'empreinte.'

M. Loyer showed with pride a beautifully illuminated manuscript vellum copy of a work entitled *La Vie et les Miracles de Saint Furçy*, written at Lille, in 1468, by Jean Mielot, priest and secretary to Philip, Duke of Burgundy.

We were then joined by Sister Mary, of Les Sœurs de Saint-Vincent de Paul, who presides over La Maison du Patronage; a home for befriending young girls. Having visited the North

of England some years ago she spoke English fluently, and kindly acted as interpreter during our inspection of the various points of interest in this charming old-world city.

The Church of S. Jean Baptiste, close to the Presbytery, completed in 1525, stands upon the site of an older parochial church dedicated to S. Jean.

The porch, opening out on a narrow winding street, is a beautiful piece of work, consisting of three Gothic arches. On the left is the figure of S. Fursey, with cope, mitre and staff; on the right that of S. John the Baptist, while the central arch supports an exquisite figure of an angel.

The interior of the church is somewhat dark, but this is accounted for by the many stained-glass windows, which are modern, but of good workmanship. One beautiful window represented the marriage of the B. V. Mary.

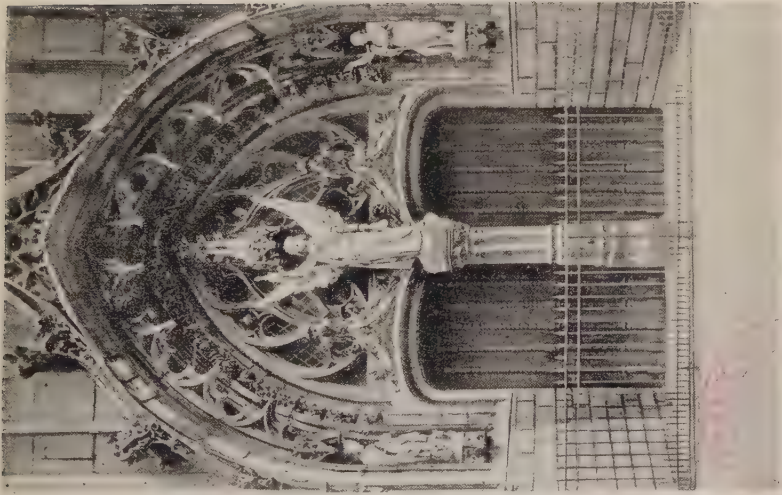
To the left of the high altar, adjoining the Chapel of S. Joseph, there is a fine chapel, built to the memory of S. Fursey. Above the altar are placed three statues, the central one representing S. Fursey, while his brothers Foillan and Ultan are seen on the right and left.

A large and magnificent window depicts various scenes in the saint's life. 1. His consecration. 2. Healing the possessed of the Devils. 3. The body of the saint being conveyed to Péronne by oxen. 4. The Pope giving the bishopric to S. Fursey. 5. The Ascension of S. Fursey to heaven.

M. Loyer admitted that the artist had been mistaken in his portraiture of S. Fursey, as Bishop, as he never attained to Episcopal rank.

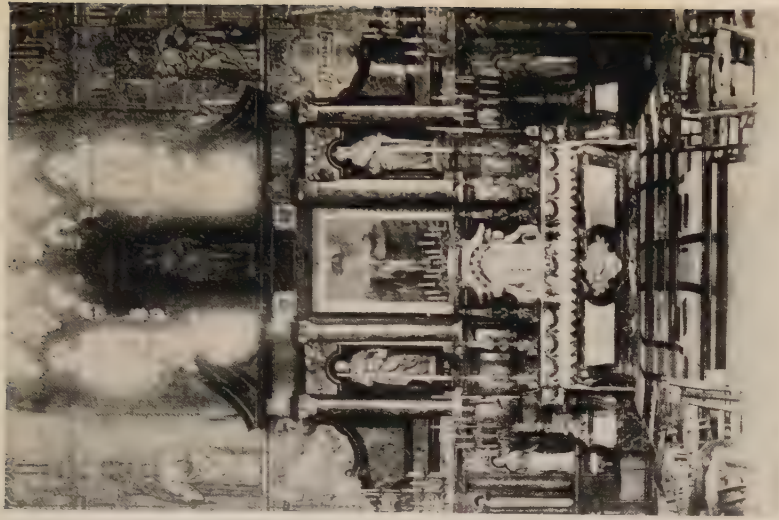
In the *Acta Sanctorum* of the Bollandists it is stated : ' L'évêque de Paris ayant connu son mérite fut charmé d'avoir ' si près de lui ce saint et royal étranger et lui fit accepter la ' charge de chorévêque, c'est-à-dire de vicaire-général.'

S. Fursey eventually became Abbot of Lagny, near Paris, and helped the Bishop of Paris in the diocese by exercising the functions of Vicar-general.



THE PORCH OF THE CHURCH OF S. JOHN THE BAPTIST,
PÉRONNE.

Facing p. 66.



THE CHOIR OF S. JOHN THE BAPTIST, PÉRONNE.

Facing p. 66.

There is a story of the saint's visit to Rome, but this is a mere legend.

M. Loyer writes, May 2, 1912 : ' Le voyage de S. Furçy à Rome est très problématique : il y a même plus de preuves contre que pour. S. Furçy fut abbé, portant le mitre et la crosse. Quelques historiens lui donnent le titre de chorévêque, c'est-à-dire vicaire-général, mais jamais il ne fut évêque ayant le pouvoir de conférer les ordres. Ceci est de l'histoire, le reste est de la légende, la reconnaissance et l'admiration des peuples ayant tendance à grandir la puissance et les prérogatives de leur saint patron.'

On the East wall a casket contains the relics of the saint. Two ancient pictures, one of the scene of translation of his relics, when S. Louis of France was King, and another depicting his body being carried to the hearse, are hung in the Chapel.

A magnificent banner, richly embroidered, with the arms of the city, 'Urbs nescia vinci' (*i. e.* the city which has never known defeat), and the figure of S. Fursey, was unfurled for our benefit.

The Museum in the Town Hall contains a small picture gallery and a collection of Egyptian works. We saw the celebrated banner of Péronne, a square piece of embroidery probably of the time of Francis I. S. Fursey is represented as standing in the clouds, as the protector and patron of the city, during the siege of 1536. It represents the triumph of Marié Fourée and her soldiers over the troops of the Count of Nassau, through the intercession of the saint. The upper part of the saint's figure and the arms of the city were torn away by the Revolutionists.

I was anxious to see the great painting of S. Fursey as Patron of Péronne, but the gendarme explained that it was no longer located here. This picture was painted in the seventeenth century. Ten of the principal miracles of the life are minutely represented around the picture and connected by scrolls which explain the subjects.

Another interesting object is a wooden model of the famous Collegiate Church, dedicated to the saint, but which was demolished in 1807. Accompanied by M. Loyer and M. Ricquebourg we visited the site of this church, which stood on a lofty position now occupied by a prison and some private buildings. M. Loyer pointed out a few blocks of stone, which the fire of 1807 failed to destroy, and which formed part of the original foundations.

We have already referred to the Mayor Erchenwald and the small chapel he built near the Church of SS. Peter and Paul on the Hill of Swans. I am indebted to Miss Margaret Stokes¹ for historical notes bearing upon the history of this wonderful church.

' This basilica, containing the shrine of S. Fursey, represented all the magnificence of the age. The shrine was the workmanship of S. Eloi, the Bishop of Noyon, near Péronne, a great architect and jeweller.

' After the death of S. Fursey a convent of Irish monks was established here.

' At the beginning of the tenth century the church was despoiled by Herbert II.

' The Irish name for Péronne, Cathair, or Cahir Fursa, is suggestive of a fortress, owing to its position within the castrum of Erchenwald. In the *Irish Annals of the Four Masters* we read, A.D. 774, " Mœnan, son of Cormac, Abbot of Cathair Fursa, died."

' In A.D. 942 the Church of S. Fursey was visited by an Irish Saint, Cadroc, with twelve disciples, and in A.D. 946 Charles the Simple was buried here.

' The church was destroyed by fire in A.D. 1130, and a second building on the same site was partially destroyed by lightning, but the body of the edifice, built in the twelfth century, escaped destruction. Important additions were made, and the building has been described in an old German work as " a marvel of Gothic architecture. Among buildings

¹ *Three Months in the Forests of France*, pp. 182 ff. and Introduction.



Collegiale Saint-Fursy, démolie en 1807

THE COLLEGIATE CHURCH OF S. FURSEY, PÉRONNE.

Facing p. 68.



THE RELIGIOUS PROCESSION—THE CAR OF S. FURSEY.

Facing p. 68.

' the Basilica of the Blessed Virgin is eminent among the few
' that are in Gaul. Its choir is radiant with gold, beyond all
' in Picardy. It has Irish Canons.

' " The statue of S. Fursey in his episcopal robes, with those
' of his brothers Foillan and Ultan, occupied a prominent
' position, and his magnificent shrine attracted vast numbers
' of pilgrims to Péronne." '

It was one of the terrible tragedies of the French Revolution that this beautiful church, the pride and glory of Péronne, was completely destroyed, the relics alone being saved.

At the foot of the hill is the holy well of the saint. During the *neuvaine* of January 16, the sick drank of the water.

In the Middle Ages the city bore the name of ' La Pucelle ' because it was said that it had never been conquered. The fortifications are still formidable.

We passed through one of the gates, the *Porte de Bretagne*, so-called because the numbers of Irish, Scotch and British who flocked to and from the monastery bore the generic name of Britons. The suburb of the city where they lived was called *Faubourg Brétagne*.

The life and work of S. Fursey will never be forgotten by the people of Péronne. On the eve of January 16 the *neuvaine* is ushered in by Divine Service, in the Church of S. Jean Baptiste. ' C'est l'heure du salut de S. Fursey.' During the days that follow all true Catholics attend Mass and recite the beautiful prayers and invocations of L'office de S. Furçy.

In memory of their deliverance from the siege in 1536, through the bravery of Marié Fourée and the aid of S. Fursey, the Péronnais made a vow to go in procession through the streets of the city. ' Le Char de S. Fursey,' driven by two oxen in commemoration of the bringing of his body to Péronne, contains the relics of the saint, and a model of a tower represents the city of Péronne. A girl dressed as S. Michael the Archangel holds an oriflame with the device of Péronne, ' Urbs ' nescia vinci,' while others arrayed in white are emblematical

of the five churches of old Péronne, S. Sauveur, S. Jean, Sainte Claire, S. Quentin Capelle and S. Furçy.

We, in Burgh Castle, to our shame have only recently revived the memory of our first Christian Evangelist, but the Péronnais have never forgotten the noble-hearted and devoted servant of God who laboured so zealously for the eternal welfare of their ancestors long years ago.

‘ Illustre cité Péronnaise, sois toujours fidèle à ta fière devise, “ Urbs nescia vinci,” et que rien ne vainque ta générosité. Honneur à ce doux et vaillant Irlandais, à ce fils de rois qui, voulant se faire le serviteur de tous, quitta les palais d’Hibernie pour les chaumières du Mont-des-Cygnés, le sceptre d’or pour la crosse de bois, et laissa chez les pères et chez les enfants une mémoire à jamais bénie.” ¹

I close my memories of Péronne by an extract from the *Bulletin Paroissial*, referring to our visit. It reminds us that in veneration for S. Fursey, East Anglia and Picardy are indissolubly united.

‘ Nos hôtes d’un jour partirent enchantés. La situation pittoresque de notre ville les avait charmés, leur pieux pèlerinage ne les avait point déçus. Nous nous quittâmes à regret. Bossuet appelait les Protestants “ nos frères séparés.” Il est certain que nous avons voulu accueillir ceux-ci comme des frères. Et qui sait si à la chapelle de Saint Furçy et à travers les rues de la ville, nous n’avons pas fait, de part et d’autre, en cheminant ensemble, une petite et fervente prière pour l’Unité.’

On leaving Péronne we had yet to visit Lagny, of which place S. Fursey was both Patron and Abbot.

Lagny is picturesquely situated on the river Marne, a few miles from Paris. It is a commercial town of 5500 inhabitants, with quaint and narrow streets.

A short walk led us to the Church of S. Pierre, built on the site of S. Fursey’s original foundation. It is really ‘ the choir

¹ Sermon prononcé dans l’église de S. Jean le 16 janvier 1887 par l’abbé H. Blandin.



THE INTERIOR OF THE CHURCH, LAGNY.
Facing p. 70.



THE CHAPEL OF S. FURSEY, LAGNY.
Facing p. 70.

'of an immense abbey-church, no more of which was ever built.'

The side chapel of S. Fursey with his statue on the altar was built in 1867 by M. Bargin. Modern stained-glass windows portray various legends in the saint's life.

In the centre of the town is the old well of S. Fursey. I was fortunate in being able to purchase a sketch of the fountain in the sixteenth century, where the saint is seen holding his crosier, and another of 'La Place de la Fontaine' in 1834. In a side street is the façade of the Gothic Church of S. Fursey. It now forms the entrance to a stable. It seemed a pity that the civic authorities should have permitted such a desecration of their most notable monument.

This Abbey was founded in A.D. 645 on a piece of land given by Erchenwald, Mayor of the Palace of Clovis II.

Upon the hill of Lagny, S. Fursey also founded a church to S. Peter, and another to the Holy Saviour. The monastery of S. Peter was governed by Abbots from Ireland for many years.

Lanigan, *Eccl. Hist. Ir.*, xii. 462, mentions Lactan, a disciple of S. Fursey and companion of his missionary labours in Gaul, as Abbot of Lagny.

Another Irishman, named Æmilian, who had been S. Fursey's disciple in the monastery on Lough Corrib, also joined him at Lagny.

Clovis II and his queen Bathilde greatly helped S. Fursey.

Having apparently received a forewarning of his approaching death, and being anxious to revisit his brothers Ultan and Foillan at Cnobheresburg, accompanied by his faithful companion Maugille, and placing in his Abbacy, Æmilian, S. Fursey started on his journey, but was seized with a sudden illness and died at Mézerolles, A.D. 653. His body was conveyed to Péronne by two oxen, and the village of Les Bœufs still perpetuates the legend.¹

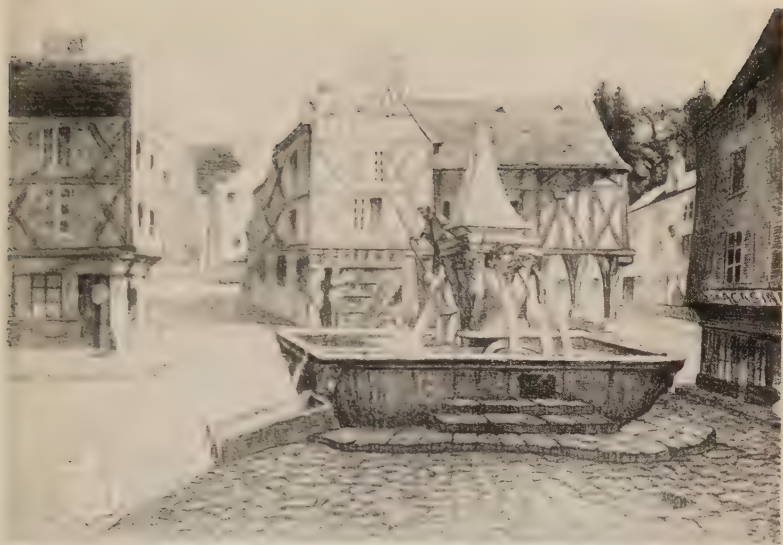
'O Furçy, vénéré Pasteur!! O flambeau resplendissant,

¹ See Miss Stokes, p. 114, 115.

'vous avez ici-bas fidèlement accompli toutes les volontés du
'très-Haut, et maintenant, pour récompense, vous brillez
'aux Cieux d'une incomparable gloire, associé aux concerts
'des bienheureux.' ¹

'For all the Saints who from their labours rest,
Who Thee by faith before the world confessed,
Thy name, O Jesu, be for ever blest,
Alleluia.'

Office de S. Furçy.



THE FOUNTAIN OF S. FURSEY, IAGNY, SIXTEENTH CENTURY.

Facing p. 72.



THE FOUNTAIN, A.D. 1834.

Facing p. 72.

V

THE VISIONS OF S. FURSEY

‘Thou spakest sometime in visions unto Thy saints.’

Ps. lxxxix. 20 (P.B.V.).

AUTHORITIES.—Bede, *Eccl. Hist.*, Bk. iii. c. 19; Rawlinson MSS. B. 505, fol. 173, collated with B. 485, now in Bodleian Library, Oxford; *Acta Sanctorum Hiberniæ, ex codice Salmanticensi*, edited by the Marquis of Bute (Blackwood and Sons, 1888).

THERE has always been amongst men and women an insatiable yearning to penetrate into the mysteries of the life beyond the grave. This desire amongst many races and religions has been gratified by stories which have narrated the visits to the next world of those who, in visions, have sought to rescue the departed from Hades. ‘There are instances of this class from many races and tribes, from ancient Babylonia, India, China and Japan, Scandinavia, and from Ancient Greece.’¹

Some of us remember as schoolboys the tale of Orpheus and Eurydice; and how Orpheus descended into Hades, and by the charm of his lyre persuaded Pluto to restore his wife Eurydice to life, on the condition that she should not look back until both had arrived in the upper world. Orpheus, overcome by anxiety, glanced back for a brief moment only to see his wife caught back into the infernal regions.

Again, there are the tales of those who visited the other-world, and gave accounts of what they had seen in Paradise or Hades.

‘A recently found papyrus from Egypt describes the visit

¹ See Canon Macculloch, *Early Christian Visions. Scottish Standard-Bearer*, Jan. 1911.

‘ to the regions beyond the grave of the High-Priest of Memphis, who lived 1250 B.C.

‘ There can be no doubt that many of these tales and visions, especially those which describe the punishment of sinners and the bliss of the righteous, served the purpose of teaching dogmatic views and of urging men to live righteously.’¹

In both Judaism and Christianity we meet with like stories. In the early Christian Church we possess accounts of many remarkable visions, such as the Apocalypse of Peter, the earliest description of Paradise and Hell, the Visions of SS. Perpetua and Saturus, the Apocalypse of Paul, the story of Barlaam and Josaphat, and others.

In passing from the East to the West, it is in Ireland that we have to look for several visions of the next world, and amongst them those of S. Fursey are the earliest, and probably influenced the others, such as the Vision of Adamnan.

When we turn to the New Testament we find that a large part of Christianity is founded upon the fact of visions and communication with the Unseen.

To-day, life remains the supreme enigma. All we have, our arts, sciences, philosophies, and religions, are expressions of our knowledge and ignorance of life. The whole world’s religion and philosophy agree that life is something the full significance of which lies in another scheme of things interpenetrating and transcending this. Everybody talks to-day of psychic phenomena as a favoured topic, and the modern thinker demands that among all the races of mankind, civilized and uncivilized, there has appeared and survived the belief in life after death and communion with the unseen dead.

Why have men, the best of men, in all ages, with the evidence of the senses so dead against them, asserted this belief in the soul surviving death?

Vedic hymns 3500 years old, proclaim the spiritual body; Egyptian books of prayer, thousands of years before the Vedic

¹ Canon Macculloch, *Early Christian Visions*.

hymns were sung, steadily and consistently assert the predominance of the spiritual in man.

The answer is not the theory of visions, but the fact of visions. In every generation men are vouchsafed glimpses of the life of all spiritual beings, angelic and satanic; to the consecrated and devout the vision stimulates and perpetuates belief, to the sinner it is a call to repentance and a warning of judgment. It is on the great fact of the spiritual world, a world peopled with spiritual beings, that the New Testament rests. Unless we grant not only the theory but the fact of Visions, the New Testament becomes so much waste-paper, and Church Doctrine a meaningless thing.

The Visible is the vestibule of the Invisible, the Material the symbol of the Immaterial, and Death is but transition. Further, reason compels us to believe in God, but we cannot believe in a God who would punish simply from the love of torturing sentient humanity. Any punishment must be reasonable. All men are not either perfectly good or wholly bad. Hence arose the idea of the possibility of such faults being expiated beyond the grave, or even of comparatively wicked souls being purified by punishment.

In S. Fursey's Vision he sees the souls of those who were 'under chastisement but not lost.'

Punishment must be remedial and corrective. God will punish, as a father, a naughty child.

If this be so, there must be a purgatory, a school of correction for God's careless and sinning children. Even in this prosaic and materialistic age, some of us, like the saints of old, have our visions and 'revelations from the Lord.' We picture to ourselves, it may be in childlike fancy, the glories and beauties of the abode of the blessed, and we shrink from the possibility of being shut out from the vision of God. God revealed Himself over and over again in Old Testament times in dreams and visions. The vision in Bethel vouchsafed to Jacob, when fleeing from his brother Esau, the vision of the burning bush to Moses, the vision granted Ezekiel when a captive on the

banks of the Chebar, the sight of the opened heavens which burst upon S. Stephen in the agony of his martyrdom, are but instances of the method by which God warned, cheered and taught His people.

We cannot tell 'whence it cometh or whither it goeth,' but even now, to many a soul the vision comes, it may be in the stillness of the Holy Eucharist, or in an earnest resolve to labour in the mission-field, or in some heroic act of self-sacrifice. The vision is unmistakable and it is a reality.

The very last chapter of the Bible leaves us gazing at the glorious vision of the Heavenly City, in which 'there shall be no night there, and they need no candle, for the Lord God giveth them light, and they shall reign for ever and ever' (Rev. xxii. 5).

The question of the visions of various Christian saints is a difficult one, because we possess no exact clue to enable us to analyze out the objective from the subjective elements. Many of the great mystics recognized this, and attracted a greater importance to the self-communication of God.

S. Fursey was undoubtedly a deeply meditative man, one whose intense, sensitive Celtic nature strove to penetrate into the mysteries of the life of the world to come. His disposition to dreams was quickened by an illness, and Bede tells how he fell into a trance, his soul appearing to leave his body and to visit the unseen regions.

In the case of devout and highly-strung meditative souls dreams often transported their waking thoughts into higher regions. S. Fursey's mind was steeped day by day in the thoughts of Heaven and Hell. As he dreamed, the pre-occupation of his mind coloured the experiences of sleep, and waking up he is so impressed by what he has seen in his dream that his belief is strengthened and intensified.

The Celtic monks carried fasting to the extent of semi-starvation, and this may have accounted for the saint's illness. Our spiritual father, perhaps, was suffering from disappoint-



THE FACADE OF THE ABBEY, LAGNY.

Facing p. 76.

ment. King Sigebert was slain in battle. Penda, with his pagan hordes, was overrunning the land. The saints were scattered, the shrines devastated, it was a dark hour for the Christian Church of East Anglia. Can we wonder S. Fursey's heart failed him?

Then came the vision, as, thank God, it comes to many in the darkest hour.

In the vision the time is limited to three days. The vision of Heaven was on the first day, while that of Hell and the second vision of Heaven lasted till midnight of the third day. There are many striking references in the vision, which should be read in its entirety, *i. e.*—

(a) The songs of the angels, 'Ibunt Sancti de virtute in virtutem,' 'Exierunt obviam Christo,' 'Videbitur Deus Deorum in Syon,' 'Hosanna Sanctus Deus Sabaoth'; (b) the protection of S. Fursey by the angels against the assaults of demons; (c) the remarkable description of the ministry of the angels: 'We are the ministers of man, and we must toil and labours in his service, lest devils corrupting human hearts should make our labour vain'; while—

'The inspiring messages of Beoan and Meldan would form a highly instructive course of addresses for a modern clerical retreat.

'We are apparently intended to regard the flames of the vision not so much as material fires, but rather as symbolic and spiritual, the soul being tormented by sins which it had a mind to, but now could no longer commit.'¹

Between the visions of Dante and Fursey occasional resemblances may be traced, but the Rev. Baring Gould surely goes too far in maintaining that it was the study of the records of S. Fursey which originated in the mind of Dante 'The Vision of Hell, Purgatory and Paradise.' Dante may have known of Fursey's vision, amongst other early Christian visions, but 'his position,' says Dean Plumptre, 'is simply that of

¹ Canon Macculloch, *Early Christian Visions*, ix:

'one, who, like all great poets, is the heir of the ages that have preceded him. Whatever was grotesque, horrible, or foul in the mediæval conceptions of the Unseen world, no less than what was pure, bright, transcendent in its beauty, was likely to find its way into his treasure-house of things new and old, and to be used by him in the spirit of his own.'¹

As to the location of the visions of S. Fursey it is difficult to pronounce an opinion.

S. Fursey undoubtedly experienced visions both in Ireland and Cnobheresburg.

Miss Stokes affirms that the vision was 'in the monastery he had built on the shore of Lough Corrib, that he was thought worthy to see visions from God.'

The references to the visit of 'his parents, relations and neighbours at midnight on the third day, as well as the injunction of Meldan to go forth and tell the chieftains of this land of Ireland,' apparently point to Ireland as the scene of a vision.

Bede, however, is very positive as to the locality. In *Eccl. Hist.*, Bk. iii. Chap. 19, he states, 'On coming into the province of the East Saxons' . . . 'here he was thought worthy to see a vision of God.' *There* (*i. e.* in the monastery, built within the area of a castle, called Cnobheresburg), 'falling sick, as the book about his life informs us, he fell into a trance.'

Bede undoubtedly had information pretty well direct from the saint himself, for he expressly says, 'An ancient brother of our monastery is still living, who is wont to declare that a very sincere and religious man told him that he had seen Fursey himself in the province of the East Angles, and heard these visions from his mouth.'

It is difficult to believe that Bede was misinformed.

In the absence of any statement of Bede to the contrary, I am inclined to think that it was within the walls of Burgh

¹ *Commedia and Canzoniere of Dante*, pp. 371, 373.

Castle that S. Fursey saw in a trance that marvellous vision of heaven and hell, which he would 'only relate to those who, 'from holy zeal and desire of reformation, wished to learn 'the same.'

These trances are described by Bede (*Eccl. Hist.*, Bk. iii. Chap. 19), but he quotes from a longer narrative of them, stating, 'all which, whosoever will read it, will find more fully described in the book of his life.'

The Rawlinson MSS. (published in 1862) are based upon the Life printed in Surius, and the Bollandist *Acta Sanctorum*, tome i. p. 259, with differences in the *Liber de Virtutibus et Miraculis*.

MS. B 485 and B 505 are MSS. written early in the fourteenth century. The life is largely that which is incorporated in Bede. The book about the Miracles was not used by Bede. The life of S. Fursey was printed not only by Surius, but also by Colgon and the Bollandists, and is the same as that printed by Lord Bute from the *Codex Salmanticensis*. These only differ in occasional readings, and Bede's version is an abridgment. The *Liber de Virtutibus et Miraculis* is only printed in Lord Bute's book.

The version of these visions now given is from the first translation into English, made by the Rev. Christopher McCready, of *Codex Salmanticensis*, a MS. of the twelfth century.

THE VISIONS OF S. FURSEY

From *Acta Sanctorum Hiberniæ*, in *Codex Salmanticensis*.

Fol. 63, a. 3. It happened on a certain day, when he had gone forth to preach, that he fell ill, and his brethren asked him to return to his cell; this he did, leaning on the arm of a friend. As he approached, he bent his head in prayer, singing an evening hymn. Suddenly darkness fell upon him. In his infirmity he grew motionless, and was carried as if dead into the cell.

4. Then there appeared, through the darkness that surrounded him, four winged hands stretched downwards from above; these, lifting him beneath their snowy wings, bore him upwards. Gradually he discerned angelic bodies through the darkness, and as he ascended he saw the faces of two holy angels whose countenances shone with wondrous light. Then he beheld a third angel, armed with a bright shield and flashing sword, advance before him. A sound of wonderful sweetness filled the air at the motion of their wings. And the angels, surrounded by a great light, sang, one voice leading and the others following: 'The saints will go from strength to strength; the God of gods will appear in Zion.' There was in the song a rise, and, at the close, a fall. And then a chorus of many thousands of angels followed, singing as it were an unknown psalm, some words of which he could with effort hear, 'They went forth to meet their Christ.'

Fol. 63, b. 5. Then a voice from out the heavenly host bade an angel, armed, and going before, to lead the holy man back to his body, saying, 'He may not yet put away his care (he may not shorten his probation).' The holy angels, in obedience, carried him back by the road which he had come. The saint, perceiving that he had been out of the body, inquired of his companions whither they were carrying him. The holy angel on his right said, 'You must return to your body and take your life again upon you.' Then he, moved by regret at leaving the angelic company, entreated not to depart from them. The good angel of the Lord replied, 'We shall return to you when you have completed your daily work.' Here they chanted a little verse, 'The God of gods will appear in Zion.' But how his spirit re-entered into his body, charmed by the sweetness of that song, he failed to understand.

6. It was at the sound of the crowing of the cock, when the rosy morning light illumined his face, that the angelic music suddenly ceased, and he heard voices of wailing and dismay. His friends, who stood around, beholding a motion of the mantle laid over him, uncovered his face. The man

of God, now in the body, inquired of them, saying, 'Why do ye, amazed, utter such disturbing sounds?' They, answering him, related the whole matter in due order; at what hour in the evening he had fallen into a trance, and how, until the crowing of the cock, they had watched around his lifeless body. But he, still dwelling on the angelic brightness and sweetness of his vision, thought with anxiety of the warning he had received, and he mourned to think there was no wise man there with whom he could commune of the things that he had seen; and feared lest the angels should return and find him unprepared. He then sought for and received the Communion of the sacred Body and Blood, and lived in suffering on that day and another.

Fol. 63, c. 7. At midnight, on the third day, when his parents, relations and neighbours came to visit him, darkness again fell upon him, and his feet grew stiff with cold. Having been warned by like signs before the delight of his last vision, he now joyfully awaited death, with hands outstretched in prayer. But this time, when he had fallen back upon his couch, as if overcome by sleep, he heard the horrible sound of a great multitude shouting and urging him to go forth. Yet his eyes being opened he saw no one save the three aforesaid holy angels, one at either side, and the third standing armed at his head. Then, finding himself suddenly deaf to earthly voices, and blind to earthly sights, he beheld the holy angels, and heard their songs of sweetness and delight. The angel who was on his right hand, comforting him, said, 'Fear not, thou hast a shield and a defence round about thee.'

8. Then as the angels bore him up past sight of house or home, the wailing and crying of demons reached his ear, and passing through the midst of them, he heard one saying, 'Come, let us make war before his face.' To his left he beheld a great army of demons, in warlike array, roll onward as a dark cloud curling before him. With long extended necks, and bronzed and swollen heads, their bodies were deformed and black and scranny, and as they fought, or as they flew,

they seemed like hurrying shadows whose faces were lost in the dreadful darkness, even as before the faces of the angels had been hidden in the light.

Fol. 63, d. 9. Now the burning darts of these warring demons fell powerless before the angel's shield, and the demons quailed at the sight of the warrior angel, for he spake to them, and said, 'Hinder us not upon our way, this man is no son of perdition, as ye are.' The adversary blaspheming argued with him, and said, that the saint was an unjust man, consenting with sinners, who ought not to go unpunished, since it is written, 'Not only those who do such things, but also to those who consent to them that do them, are worthy of death.' While the angel thus contended with the demon, it seemed to the holy man that the noise and clamour of battle was heard over the whole world. And conquered Satan, the ancient Accuser, like a crushed snake, raised his envenomed head, and said, 'Oft hath this man spoken idle words; why should he be happy? He hath been unforgiving, and it is written, "If ye forgive not men their trespasses, neither will your Father forgive ye your trespasses." He hath obeyed human laws, let him now receive punishment at a higher tribunal. If there be justice in God, this man shall not enter into the kingdom of Heaven. This word he has by no means fulfilled.' The Angel of the Lord said, 'Where did he avenge himself, or to whom did he do injury? Let us be judged before the Lord.' The holy angel thus contending, the adversaries are crushed.

Fol. 64, 9. Then the angel on his right hand said, 'Look upon the world'; and he looked and saw a dark valley in the depth beneath him, and four fires burnt therein at some distance one from another. The angel spake and said, 'What are these four fires?' The man of the Lord replied that he could not tell; to whom the angel answered, 'These are the four fires of Baptism. They burn for those whose sins are remitted, through confession and renunciation of the works and pomps of the devil. The first fire burns the souls of

'men who have loved falsehood; the second, the souls of those who have been avaricious; the third, the souls of those who have been stirrers-up of strife and discord; the fourth, the souls of impious men who think it nothing to despoil the weak and to defraud the poor.' The flames, increasing as they approached, extended so as to meet one another, and being joined became one great flame. When the flame drew near, the man of God was afraid, to whom the angel said, 'That which you have not kindled will not burn in you; for although that fire is great and terrible, it searches and tries those souls alone that are inflamed by unlawful passion and have earned this just punishment.' As they approached, the fire was cloven in two by the first angel, and it rose in high walls on either side; an angel standing before each to guard him from the flame.

10. In the fire Fursa saw devils flying about and fighting terribly, and some approached to throw their darts at him, but were driven back by the angel at his side. In all his passage through the fire-girt way, the saint and his angelic guide are assailed by the sharp tongues of demons, flying and struggling in the flames. They threatening cry, 'The servant who doeth not according to his Lord's will shall be beaten with many stripes; the Most High rejects the gifts of the unjust, yet this man hath received them.' To whom the angel answered, 'What hath he not fulfilled of his Lord's will? If he hath received gifts from men, he believed in their repentance.' The devil answered, 'He ought to have proved them first, lest they should not persevere in penitence.' The angel said, 'Let us be judged before the Lord.'

Fol. 64, b. 11. The conquered demon blasphemed the Creator, saying, 'God is not true. He hath not purged the earth, neither this man from sin; nor hath He punished it from heaven according to His word, which He spake by Elias the prophet, saying, "If ye be unwilling and provoke me to anger, the sword will devour you."' The holy angel, chiding, said, 'Do not blaspheme, when ye know not the

'secret counsels of God.' The devil answered, 'What secret counsel of God is there here? Here is no place for repentance, a man's good works are of no avail unless he love his neighbour as himself; this man hath not loved his neighbour thus, therefore he shall be damned.' The angel answered, 'Why do ye blaspheme, not knowing the secret counsels of God? So long as there is hope of repentance His mercy abideth; you know not the depths of the mysteries of God, nor where such penitence may lie. This man hath done good, and to do good is the fruit of love, and God will render to each according to his works.' The horrid crowd contending, the holy angels were victorious.

Fol. 64, c. 12. The devil, having been six times conquered, again broke out in blasphemy, and the angel answering, said, 'There is a time to speak and a time to be silent, concerning which it is written, "Therefore the prudent shall keep silence in that time, for it is an evil time." And when hearers despise the word, "Hold thy tongue, for we may not make mention of the name of the Lord."'

Fol. 64, d. 13. But the contradiction of the Evil One continued, and the conflict was sharp until the Lord gave judgment against the adversary, who was conquered and laid low. Then the angels rejoiced, and a great light shone round about the holy man. He heard the choirs of heaven singing, and thought within himself that henceforth no labour can be too hard, no time too long, when the joy and sweetness and glory of eternity is the thing to be sought for. Looking forth again he beheld the heavenly host of angels and of saints; and angels flew before him like great flocks of birds with gleaming wings, till, these surrounding him, all terror of the fire and of the demon host was driven away. Issuing forth from the band of saints he beheld Beoan and Meldan, two holy men who had come out of his own country, and these advancing spake with him as with a friend, each telling him his name.

14. Then he beheld, and lo, there was a great calm in heaven, and two angels entered through the heavenly portals, seeking

its upper air and higher joy. A marvellous bright light shone round about them, and he heard the voices of four bands of singers with the multitude of angels saying, 'Holy, Holy, Holy, Lord God of Sabaoth.' His soul, filled with the sweetness of this heavenly melody, and upborne by these sounds of unspeakable joy, soared upward to the point from beyond which the heavenly song came. Bands of angels encircled him there, and one on his right hand said 'Knowest thou where this joy and delight prevail?' He replying that he did not know, the angel answered, 'At the heavenly congress whence we too have come.' Then forgetful of all toil and trouble, the sound of the heavenly songs growing clearer and more melodious filled him with exceeding joy; it seemed that he alone was sung to, and, wondering thereat, he said, 'These songs are a great joy to hear.' The angel answered, 'We may not often stay to hear them thus. We are the ministers of man, and we must toil and labour in his service, lest devils corrupting human hearts should make our labour vain.' Again, as the saint is still wrapped in the heavenly melody, the angel of the Lord spake, saying, 'There is no sorrow in heaven save one, no mourning here, but for the lost soul of man.'

Fol. 65, a. 15. Then he beheld the two forms of surpassing brightness he had seen before come forth from the innermost shrine of heaven. They seemed as it were two radiant angels who approached him. These were the venerable men Beoan and Meldan. Their message to him was that he should now return to earth. Silent, and overwhelmed with sorrow at these words, he straightway turned, the holy angels leading him. And the old men asked for time that they might speak with him and say, 'What dost thou fear. Thy journey is but for a day; go forth and preach to all that the day is at hand, that the judgment is nigh.' Blessed Fursa inquired of them when the end of the world would be; and Meldan speaking said, 'The end is not yet, but the day is at hand. During the past year, the sun hid its beams, and his light

‘ shone as that of the moon. Pestilence and famine will first
 ‘ come, and there will be famine of two kinds : the dearth of
 ‘ wisdom when men understand and do not fulfil the Lord’s
 ‘ word ; and the dearth of wealth, when men store riches in
 ‘ abundance and yet desire more, for money doth not satisfy
 ‘ the avaricious ; the bitter fruit of avarice destroys the sweet-
 ‘ ness of good words. Unlawful desire bringeth malice and
 ‘ bitterness ; for him who despiseth the signs and warnings
 ‘ of the Sacred Word, and doth not repent, death is at hand.
 ‘ But death may be held back by reason of the patience of
 ‘ God.

Fol. 65, b. 16. ‘ Although the wrath of the Supreme Judge
 ‘ overhangs such men, yet doth His anger chiefly burn against
 ‘ the heads and teachers of the Church, through whose neglect
 ‘ and bad example so many faithful souls are lost ; whose work
 ‘ is left half done, who are carnal and self-indulgent. Some,
 ‘ if chaste, are avaricious ; others, if gentle, are weak ; others
 ‘ provoke anger, being themselves too easily provoked thereto ;
 ‘ others are vain-glorious of God’s gifts, as if they had earned
 ‘ them by the labour of their hands ; others idle, cease to grow
 ‘ in virtue. Some among them are beset by spiritual sin,
 ‘ thinking much of their visions of the night, and little of that
 ‘ pride, through which the angels fell from heaven ; or of
 ‘ avarice, through which paradise was lost ; or of envy, through
 ‘ which Cain slew his brother Abel ; or of false witness, through
 ‘ which our Saviour was condemned. But rather, nourished
 ‘ on these unlawful things and feeding on pride, avarice, envy,
 ‘ false witness, blasphemy, they eat as it were the flesh of their
 ‘ neighbour, and drink his blood.

Fol. 65, c. 18. ‘ He who thinks lightly of these shortcomings
 ‘ is an enemy of souls rather than a teacher. Give him then
 ‘ these remedies. Humiliation in dust and ashes for his pride ;
 ‘ the giving of gifts for avarice ; benevolence for envy ; con-
 ‘ fession of truth for false witness ; bridling the tongue and
 ‘ being instant in prayer, for blasphemy ; since it sufficeth not
 ‘ to afflict the body if the mind be not kept free from sin

‘ And urge the teachers in the Church of Christ to provoke the
 ‘ souls of the faithful to the sorrow of repentance, and to bring
 ‘ them back to health by feeding on the Sacred Body and Blood.
 ‘ And warn them further to be slow to excommunicate, lest
 ‘ by this means they sustain the sinner in his sin, lest they plant
 ‘ an elm-tree instead of a vine, an elder-tree instead of an olive.
 ‘ The anger of the Lord is kindled against such teachers; for
 ‘ king and priest alike do that which seemeth right in their own
 ‘ eyes, pride is at the root of all evil, the people rise against
 ‘ their rulers, the clergy against the priests, the monk against
 ‘ the abbot, sons against parents, youths against elders.
 ‘ Obedience not being taught, humility is lost, and each one
 ‘ acting in his pride, must all suffer. Pride is the great evil
 ‘ that overthrew the heavenly company of angels, and in its
 ‘ perversity destroys the present clergy.’

20. When Meldan ceased to speak then also did the priest
 Beoan address the blessed Fursa in these words: ‘ Preserve
 ‘ thy life by using the creatures of God; denying thyself;
 ‘ reject the evil; be a faithful steward, temperate in all
 ‘ things, for though the poor and the needy and the prisoner
 ‘ may beg, the rich should give to those that are in want.
 ‘ Let there be no discord in the Church of God; let those
 ‘ that are in monasteries eat their own bread, working in
 ‘ silence.

Fol. 66, a. 21. ‘ Some men there are who, loving retirement,
 ‘ hide themselves and the light of their good example from the
 ‘ world, keeping secret the good they do; others in the business
 ‘ and strife of the world let the poison of covetousness enter
 ‘ their hearts. Therefore be neither always in retirement nor
 ‘ yet always in the world, and when alone, keep your heart
 ‘ with diligence, obeying the Divine commandments, and when
 ‘ in public, be intent on the salvation of souls. And though all
 ‘ may oppose and fight against you, give good for evil, and with
 ‘ a pure heart pray for your enemies. For he who hath resigna-
 ‘ tion in his heart can change the fierceness of wild beasts to
 ‘ gentleness. No sacrifice of works is so acceptable to God as

' a patient and gentle heart, to which, God helping it, adversity
' and loss is gain. Go forth, therefore, and tell the chieftains
' of this land of Ireland that if they abandon their iniquity and
' repent they may attain salvation. And announce these very
' tidings to the priests of Holy Church, for our God is a jealous
' God, lest the world should be loved before Him, and lest man,
' seeking the things of this world and delaying to repent till
' late in death, should receive their just reward and suffer fiery
' torment.'

Fol. 66, b. 22. Having thus spoken the holy Beoan and Meldan were received into heaven with the celestial company of angels. Then Fursa prepared to return to the earth, when he saw a great fire approaching. But the angel smote it as before, and cleft it in ' two parts.' Amid the flames were demons, who seized a man from out the fire and hurled his body over Fursa's shoulder, burning him. And Fursa recognized the man as one whom he had visited in death, and who, when dying, had left to him his mantle. The angel of the Lord said, ' Because thou
' didst receive the mantle of this man when dying in his sin, the
' fire consuming him has scarred thy body also. Nothing may
' be accepted of the sinner unless he repent, neither may his
' body be buried in a holy place.' Then his angel said that he did not receive the same through avarice, but in order to save the sinner's soul.

Fol. 66, c. 23. And Fursa was then borne back by the angels through the flames, and he stood still over the roof of the church with the holy angels. His body lay beneath him, and the angel desired him to resume it, but he, shrinking in horror, refused to approach it. But the angel bade him not to fear his body's weakness or temptation longer, since through his tribulation their power was destroyed. And he beheld his body open from its breast, and the angel ordered that water from the fountain should be poured upon it, and said, ' Con-
' tinue thy good course to the end, and so shall we receive you
' prosperous and blessed.' Then the saint arising from the deep sleep of death, looked around amazed at the happy



THE CHAPEL OF S. FURSEY, PÉRONNE.

Facing p. 88.

change, at the greatness of the recompense of those who enter the regions of the blessed. But when the living water was poured upon him he felt the scar between his shoulders burn, and the mark was on his face of the blow he had received; and 'thus the flesh showed outwardly in a wonderful manner, what the soul had suffered in private.'

Here concludes the account of these visions in the *Codex Salmanticensis*.

'The stranger, on the dank marshy shores of the oozy Yare, contemplating the lichen-crustcd ruins of the Roman castramentation . . . scarcely supposes that those grey walls once enclosed the cell of an obscure anchorite, destined, so strangely is the chain of causation involved, to exercise a mighty influence equally upon the dogma and genius of Roman Christendom. This was the Milesian Scot Fursæus, who, received in East Anglia by King Sigebert, there became enwrapped in the trances which disclosed to him the secrets of the world beyond the grave. . . . Fursæus kindled the spark which, transmitted to the inharmonious Dante of a barbarous age, occasioned the first of the metrical compositions from which the *Divina Commedia* arose.'—Palgrave's *Normandy and England*, I. 163.

CALENDAR OF SCOTTISH SAINTS

FURSEY, A. Jan. 16, A.D. 650

Bishop Forbes has observed in reference to this Irish Missionary: 'The reputation of S. FurseY extends far beyond the limits of the Scoto-Irish Church. Not only is he the most distinguished of those missionaries who left Erin to spread the Gospel through the heathen and semi-heathenized races of mediæval Europe, bridging the gap between the old and new civilizations, but his position in view of dogma is a most important one. He has profoundly affected the eschatology of Christianity; for the dream of S. Fursæus contributed much

‘ to define the conceptions of men with regard to that mysterious
‘ region on which every man enters after death.’

THE MEMORIAL WINDOW

The church at Burgh Castle was presented in 1890 with a beautiful stained-glass window by the late Dr. John Bately, M.D., of Gorleston, in memory of his parents, who lie buried in the churchyard. The window is a representation of S. Fursey, the first Christian Evangelist of Burgh Castle, and is copied from an ancient Anglo-Saxon miniature in a manuscript in the British Museum (Royal 20, D. vi, f. 17). He is shown standing, with a long staff in his left hand and a book in his right. At his feet behind him lies his emblem, a bullock. At the top are three angels, holding a scroll, on which is written, ‘ The saints shall advance from one virtue to another,’ and at the base are the words, ‘ The God of Gods shall be seen in ‘ Zion.’

The Priory Chapel, which formed at one time the north transept of Aldeby Church, was dedicated to the memory of S. Fursey and was called S. Fursæus Chapel.

‘ In the church was a chapel dedicated to S. Fursæus, ‘ offerings were made to the Saint and certain tithes belonged to it.’—Bloomfield’s *Hist. of Norf.*, Vol. VIII. p. 1.

There are now no remains of S. Fursey’s Chapel, which was probably on the south side of the chancel.

There are memorial windows of S. Fursey in S. Andrews, Gorleston, S. Edmund’s, Fritton, and S. John the Baptist, Felixstowe.

THE MEMORIAL CROSS

This cross was dedicated by the late Canon Venables on August 5, 1897, and erected to the memory of S. Fursey, 1300 years after his birth, in Burgh Castle churchyard. It is a true



THE MEMORIAL CROSS.

Facing p. 90.

Irish cross, made from stone quarried a few miles from Kilkenny. A few Irish words on the north and south sides of the basis are in Irish letters—

‘ Naco Fursa Teagastoir,
Naco Fursa Absdal.’

And signify,

‘ Holy Furse Teacher,
Holy Furse Apostle.’

One of the most ancient Irish symbols of the Eternal and Unchangeable, Three Persons, One God, adorns the higher portion of the Cross. The ‘imbrication,’ or roof on the top, is a very beautiful feature in this and on many Irish crosses. The cross, including pedestal, three feet, is just over eight feet in height, and weighs 1 ton 2 cwt. It cost over £50, and was the gift of the late Canon Venables.

BURGH CASTLE: PAST AND PRESENT

VI

THE DANISH INVASION, A.D. 793-1017

THE Angles or English came not only to uproot, but also to build up. They soon settled down in the land, introducing their own language, laws and customs.

They valued having a home of their own separated off from their neighbours, hence the number of local names ending in 'ton.' 'A "tun" or "ton" was a place surrounded by a hedge, or rudely fortified by a palisade. Originally it meant only a single croft, homestead or farm. In most cases the isolated "ton" became the nucleus of a village, then the village grew into a town.'¹

In the immediate neighbourhood of Burgh Castle we have Belton, Hopton, Fritton, Somerleyton, Blundeston, Gorleston, Corton, Flixton, Oulton and Gunton.

In A.D. 827 all the Saxon kingdoms were under Egbert, and the Heptarchy came to an end. The country now took the name of Angle-land or England, the Angles being the most numerous of the Saxon tribes.

Egbert's supremacy was soon interrupted by the invasion of sea-rovers from Scandinavia. They were called 'Vikings,' from the 'viks,' creeks or bays, in which they loved to anchor. It has been called the Danish invasion, because the Danes were probably the dominant race.

¹ Isaac Taylor, *Words and Places*, p. 79.

‘ For 230 years (793-1017), from the sack of Lindisfarne to the accession of Knut, the Danes were the curse of England, destroying monasteries, schools, burning churches and houses, and making life and property insecure. With incredible pains the Church gradually won over these Scandinavians to the Christian creed, and when once converted, their immense natural energy and tenacity were turned into beneficial channels.’¹

In A.D. 838, the *Anglo-Saxon Chronicle* tells of a descent of the Danes in East Anglia, and in A.D. 866 another army under Ivar the Boneless landed in this district and wintered here.

‘ A great heathen army came to the land of the English nation, and took up their winter quarters among the East Angles, and there they were housed and the East Angles made peace with them ’ (*A.-S. Chron.*).

For three years they devastated the country. In 870 they returned again and took up their winter quarters at Thetford. Edmund, the Christian King of East Anglia, determined to fight for his faith and country, but was defeated and captured. His life was promised on condition that he would renounce Christianity. He refused, and was tied to a tree and shot to death with arrows.

‘ His martyrdom by the heathen made him the S. Sebastian of English legend; in later days his figure gleamed from the pictured windows of church after church along the Eastern coast, and a stately abbey (Bury St. Edmunds) rose over his relics.’²

The three crowns of the martyred king are now the arms of East Anglia, and can be seen on one of the panels of the font in Burgh Castle church.

The monasteries and churches now seem to have been measured out for furious attack. Peterborough, Crowland, Thorney and Ely were ruthlessly destroyed.

‘ They came and burned and beat it down, slew the abbots

¹ *Ency. Brit.*, Vol. VIII. p. 404.

² J. R. Green, *Conquest of England*, p. 96. 1883.

'and monks and all that they found there. And that place, 'which before was full rich, they reduced to nothing' (*A.-S. Chron.*). Dr. Jessopp rightly describes this as 'the first great 'suppression of the monasteries.'¹

Sailing up the rivers, these fierce Danes spread themselves over the country, and with the aid of the map we can trace the ways they took and where they settled; thus place names ending in *wick*, as Norwich, which was formerly situated on an arm of the sea and visited by Danish fleets, and Postwick, may safely be derived from the Norse *vik*.

In A.D. 878 Guthrum and King Alfred concluded a peace at Wedmore, by which the Danish leader promised to leave Wessex, but was to keep East Anglia and a strip of country called the Danelagh. The extent of their occupation is seen in the present day in the names of places ending in *by*.

Isaac Taylor (*Words and Places*, p. 110) has the following interesting note—

'In the South-eastern corner of Norfolk, there was a dense 'Danish settlement, occupying the Hundreds of East and West 'Flegg (*i. e.* a Norse word, or Danish *vlak*), a space some eight 'miles by seven, well protected on every side by the sea and the 'estuaries of the Bure and Yare. In this small district eleven 'village names out of twelve are unmistakably Norse, com- 'pounded mostly of some common personal name and the suffix 'by (an abode, or single farm, hence a village). We find the 'villages of Stokesby, Billockby, Filby, Hemsby, Ormsby, 'Scratby, Rollesby, Mautby, Herringby, Clippesby, Thrigby.'

The word 'staithe' is well known to Burgh Castle people, and is common along the East Coast. It comes from an Icelandic word signifying 'harbour.'

Guthrum the Dane, after his defeat at Edington, also promised to abjure heathenism and accept Christianity.

'He abode in East Anglia,' says the *A.-S. Chron.*, 'and he 'first settled that country.'

For thirty years East Anglia was wholly Danish.

¹ *Norwich : Diocesan History*, p. 26.

In 901, Alfred's son, Edward the Elder, defeated the Danes and East Anglia became English again.

In 1004, the fleet of Sweyn, King of Denmark, appeared on the coast of East Anglia, sailed up as far as Reedham, and seized Norwich, the chief port on the Eastern coast, and 'entirely spoiled and burnt the town.' The Witan tried to buy off the invaders, but while negotiations were going on, the Danes suddenly marched inland and plundered Thetford. Ulfkytel, the English chief, fighting bravely, was ultimately defeated, and Sweyn sailed back to Denmark.

In 1010, Thurkill devastated East Anglia for three months as far as the wild fens.

In 1016, at the Battle of Assundun, King Knut won a great battle.

Ultimately there was a reconciliation between the English and the Danes. The young King Knut endeavoured to gain the friendship and goodwill of the English people. 'S. Edmund of East Anglia was the martyr of the early Danish conquest, and Knut refounded the abbey which had grown 'over his tomb.'¹ He also founded the abbey of S. Benedict-at-Hulm, which was erected in the heart of the Norfolk Broads.

W. G. Collingwood, author of *Scandinavian Britain* (S.P.C.K., 1908), in reply to inquiries, has written—

'As to the period at which the Danes first became Christianized in East Anglia, it is a question complicated by the fact that successive armies of invaders came into the country as heathens up to the time when the North in general was converted, and they seem to have been Christianized in each case rather soon after their arrival.

'In 866 the first great invasion happened, in 879 Guthrum was baptized, and the Danish king of East Anglia was therefore (nominally) Christian. He died 890-91, and his successor seems to have been a pagan, so that East Anglia relapsed until the treaty of 906, when it was agreed that the Danes of East Anglia should abjure heathenism. For nearly

¹ J. R. Green, *Conquest of England*, p. 424.

' a century this seems to have held good, until the fresh invasions of 991-1016, in which heathen Norse and Danes overran the country; but of these new invaders, Olaf Trygvason, Thorkel the Tall, and finally King Knut soon became Christian, and after Knut's settlement, Christianity prevailed and continued.

' Probably the Vikings, when they came in contact with Christianity, could not resist it, though their conversion was often half-hearted, and they relapsed in several instances. In Norway, Olaf Trygvason converted the country, but there was a return to heathenism until S. Olaf's time,' after which Norway remained Christian. Ireland formally adopted Christianity, and held to it, in the year 1000. One might say, therefore, that it took three separate steps to convert the Danes of East Anglia; the first in 879, after which there were probably missionaries from Wessex attempting the conversion of Guthrum's Danes; the second in 906—' Conversion by treaty, which became more effective when King Æthelstan made East Anglia an English ealdordom; and the third 110 years later, when Knut settled down under a Christian and English King.'

What is now known as S. Olave's Priory probably derived its name during the reign of King Knut. The site of this Priory is near the old ferry which crossed the Waveney. The building, now in ruins, dates from 1236, and was erected for monks of the Augustinian order.

The Northmen brought into England their own saints, S. Olaf the King and S. Magnus the Martyr.

' It was in the reign of Knut that S. Olaf came to be so highly honoured among us.'¹ Knut conquered Norway, after his defeat of Olaf at the battle of Stiklestad, when the Norwegian King was slain. After his death he was regarded as a hero and a saint, and a few years later ' it was appointed by law that King Olaf's holy day, July 29, should be kept holy all over Norway.

* ¹ Mrs. Arnold Forster, *Studies in Church Dedications*.

‘ King Knut was too politic to withstand the popular voice, and thus Denmark, and through Denmark, England, also stood pledged to recognize Olaf as a saint.’¹

Mrs. Arnold Forster lays it down as an axiom that ‘ where a church or priory has been dedicated to a Scandinavian saint, it is certain that this proves the existence of an earlier building on the same or near the same spot.’ No doubt Roman temples and also Saxon religious buildings were taken possession of by the Northmen and dedicated to their own saint. The Church of S. Olave at Chichester was an example of the first, and S. Olave’s Priory of the second.

There is a history of a Saxon building on the site of S. Benet’s Abbey, up the North River, which was rebuilt by Knut. In the case of S. Olave’s Priory, the dedication of S. Olaf is without doubt merely the survival of an earlier Saxon one.

In Norwich there was at one time a church dedicated to S. Olaf, and in Suffolk the name of the parish of ‘ Creting ‘ S. Olave,’ now incorporated with Creting S. Mary (S. Olave’s Church having been pulled down), reminds us of a village dedication to the national saint of Norway.

¹ Mrs. Arnold Forster, *Studies in Church Dedications*.

VII

THE HISTORY OF THE MANOR

The Norman Conquest, A.D. 1066

WHILE many of the Northmen were settling in England, others landed on the North coast of France, and sailing up the rivers ravaged the country.

The Vikings made permanent settlements in Gaul under Rollo, or Rolf-Ganger, their famous leader. They learnt to speak French, their name was softened into Normans, their princes were called Dukes of the Normans, and their land Normandy. The vicinity of England induced many Normans to cross the Channel, and in the Battle of Hastings, the Saxon King Harold was defeated by Duke William, 1066, and the Norman Conquest of England ensued.

In 1086, twenty years after the Battle of Hastings, William the Conqueror determined to ascertain the full extent of his possessions. The commissioners sent out for this purpose were to go through the land, examining the people on oath, to inquire into the extent of the land in each district, whether it was wood, meadow, pasture or arable land, what was the number and condition of its cultivators, whether slaves or free-men, what its value was then, and what it had been in the time of Edward the Confessor, 1042-1066.

This survey was commonly called Domesday Book, either because it was the Book of the King's judgment as to what was due to him, or from Doomsday its decisions being as unalterable as the great day of *doom* or judgment. The Book is still preserved and can be seen in the Public Record Office.

The following is the extract of the Manor of Burgh Castle, taken from the Suffolk Domesday Book.

*Suffolk Domesday Book.*¹

Lothing (now Mutford)

Hundred

and

Lothingland Half Hundred.

Dimidius Hundret de Ludingelanda.

Terre Radulfii Balistarii.

Dimidiam Hundret. de Ludingaland. Burch tēnuit Stigandus Episcopus cum soca tempore regis Edwardi 4 carrucatas terræ pro manerio. Semper 10 villani. Et 5 bordarii Tunc 2 servi, modo nulla. Tunc in dominio 3 carrucæ, modo 2. Tunc hominum 4 carrucæ, modo 3. 10 acræ prati. 3 salinæ. Semper 3 runcini. Et 6 animalia. Et 17 porci. Et 160 oves. 1 Ecclesia 10 acris et 1 acra prati. Tunc valuit 100 solidos, modo 106 solidos.

Lands of Ralph the Engineer.

At Burgh with the Soche Bishop Stigand held in King Edward's time 4 carrucates of land as a manor. Always 10 villeins. And 5 bordars. Then 2 serfs, now none. Then in demesne 3 plough teams, now 2. Then belonging to the men 4 plough-teams, now 3. 10 acres of meadow. 3 salt-pans. Always 3 rouncies. And 6 beasts. And 17 hogs. And 160 sheep. 1 Church with 10 acres and an acre of meadow. Then valued at 100 shillings, now at 106 shillings.

Other lands also owned by Ralph the Engineer.

At Caldecot² Bund under Gurth's commendation held in King Edward's time a carrucate of land as a manor. Then 1

¹ p. 239. Printed at Bury St. Edmunds, Free Press Works, 1890.

² Caldecot Hall in Fritton.

bordar, now 3. Then 1 plough-team, now half a team. Then valued at 10 shillings, now at 8.

In Yare town (? Southtown) a free-man, Kettle, under Ulf's commendations in King Edward's time held 40 acres. Then 1 bordar, now none. Always half a plough-team. Always valued at 4 shillings.

In Somerleyton a free-man, Alwold, under Gurth's commendations (held) 30 acres. Then half a plough-team, now none. Wood for 5 hogs. Valued at 2 shillings.

EXPLANATION OF THE TERMS USED

The lands of the Manor of Burch (Burgh) were at the time of the Domesday Survey, 1085-1086, vested in Ralph the Engineer, a tenant in chief of the Crown.

DIMIDIUS HUNDRET DE LUDINGELAND: Half Hundred of Ludingeland, now Lothingland: 'As ten families of free-holders made up a town or tithing, so ten tithings composed a superior division, called a *hundred*, as consisting of ten times ten families' (Blackstone, *Com. Int.* § 4).

STIGANDUS EPISCOPUS. According to *A.-S. Chronicle* Stigand was 'Knut's priest.' After Knut's death he was appointed Bishop of the United Sees of Elmham and Dunwich in A.D. 1034. He was Lord of the Manor as stated here in Edward the Confessor's time, 1042-1066, and is represented in the Bayeux Tapestry as crowning Harold II, 1066. He fell into disgrace after the Norman Conquest, and was deposed from his bishopric.

CUM SOCA. Land that was held by free tenure but without military service was termed 'in *soccage*.'

CARRUCATAS. A 'carrucate' was as much land as could be cultivated by one '*caruca*' or plough-team of oxen yoked four abreast. 'The driver held his cattle by halters, taking care that each beast had its equal share of work. One trod

TERRE RADVLEI BALISTARII. ~~NOVINDIA~~

Lxxviii

DELVDINGA LAND. Burh tenuit. Sagandus ep̃s. cū soci

ter. e. iii. carteriz p̃man. Semp. x. uitt. x. v. bord. lē. ii. serū.

modo nulla. lē indniō. iii. car. modo. ii. lē hōm. iii. car. modo

. iii. x. ac p̃ti. iii. saline. Semp. iii. runc. x. vi. an. x. vii. porc.

x. c. lx. oūs. i. xetia. x. ac. x. i. ac p̃ti. lē uitt. c. sct. modo. c. x. vi. sol.

Caldecotantenu Burdus com̃d. Guert. t. re. i. car. terre.

p̃man. lē. i. bord. modo. iii. lē. i. car. modo. diu. lē uitt. x. sol.

modo. viii.) neiretama. i. lē hō. keteluf com̃d. vltus. t. re. xl.

ac. lē. i. bord. modo. null. Semp diu car. Sēp uitt. viii. sol.

‘ constantly on the tilled surface, another went in the furrow, and two upon the stubble or white land ’ (Seebohm, *Eng. Vill. Community*, p. 63).

PRO MANERIO. For a description of the origin of the Manor see *The Manor and Manorial Records*, by Nathaniel Hone, pp. 1-13 : Antiquary’s Books.

Stigand held the Manor as a Saxon estate, which ‘ long before the Norman Survey was divided into the lord’s demesne and land in villeinage.

‘ In Saxon times the township was the unit of taxation. Each village was represented by its hundredors in the hundred, and above the hundred was the shire. These units of an old system were not disturbed by the Conqueror, and as the hundred and the shire had their courts, the Manor was duly equipped with its baronial court, which was intended to supersede the old village “ folkmoot ” ’ (*The Manor and Manorial Records*, R. Hone, p. 12). William I parcelled out the whole country into ‘ Manors ’ and distributed them among his followers, Ralph the Engineer being one of them.

Each LORD OF THE MANOR was a servant to the King, from whom he held his lands, and to whom he was bound to render a certain number of knights in time of war ; and he was a master, for he had dependents who rendered him manorial services.

The MANOR in Norman and subsequent times consisted of the *Manor-house*, the open or arable fields, the meadows, and the wood or waste-land.

VILLANI. The men of the vill or village, the tenants of the Manor, working three days in the lord’s demesne and three days on their own holdings in the common land. They corresponded to the farmer of to-day, and occupied the greater part of the Manor. The lord depended upon them for carrying out the agricultural work on the estate.

BORDARII. The ‘ Bordar ’ was soon after merged in that of the ‘ cottar,’ the holder of a cottage with a few acres of land. He corresponded to our agricultural labourer.

TUNC, ‘ then,’ *i. e.* in the time of Edward the Confessor.

SERVI, 'serfs.' They were very few in number even in the time of the Conqueror, and in less than a century disappeared entirely; some were engaged in the lord's household, others occupied cottages and tilled small pieces of land.

MODO, 'now,' in the time of William I, the winter of 1085.

IN DOMINIO, in demesne, cf. O.F. *demaine*. The Manor-house and land adjacent which the lord of the Manor kept in his own occupation, as distinguished from his tenemental lands held in villainage, from which sprung copyhold estates.

CARRUCÆ. The lord had his own plough-teams.

HOMINUM CARRUCÆ. The men, probably here the villeins, had to plough the lord's demesne with their own plough and oxen.

ACRÆ PRATI. The meadow or pasture as distinguished from the arable land belonged to the lord. He let out part of it to the free tenants to pasture their cattle. The tenants had also a limited use of the forest or woodland, where they were allowed to collect fallen branches for fuel, to feed their swine on acorns and beech-mast.

In Domesday Book account of Brociston (Browston) in the parish of Belton, a wood (*silva*) for 10 hogs is mentioned. The wood was assessed by the number of pigs that could be fed from the acorns.

SALINÆ. A 'salina' or salt-pan was a large shallow pan or vessel in which salt water or brine was evaporated in order to obtain salt. In Domesday Book both Fritton and Gorleston are mentioned as possessing salt-pans.

RUNCINI, ponies or nags.

ANIMALIA, beasts generally.

PORCI. Even pigs are mentioned, so strictly did the Conqueror complete his survey.

I ECCLESIA. . . . TUNC, *i. e.* in Edward the Confessor's time, 1042-1066.

IO ACRIS ET I ACRA PRATI. The first record of glebe property.

VALUIT SOLIDOS. I am indebted to the Rev. A. St. Clair Brook, author of *Slingsby and Slingsby Castle*, for an

interesting explanation of the Domesday Book value of the 'Solidus.'

'The English solidus or shilling was not a coin, but a sub-division of account equivalent to twelve denarii, or twelve pence. The only coin in circulation at that time was the silver penny, $22\frac{1}{2}$ grains in weight.

'One hundred and six shillings seems a small sum, but we must remember that the bullion value of silver in Domesday time was about three times its present value. Twelve pounds troy of silver were coined into 20 shillings, now into 66.

'The purchasing power of money then was fully twenty-five times as great as now. Thirty shillings of those days was equivalent for buying and selling to about £37 10s. of our own money.'

In the days of Edward the Confessor, and for a hundred years before the Conquest, quite a mania for church buildings seems to have spread throughout East Anglia. In Suffolk alone there were 364 churches, and in Norfolk 317.

With the Norman Conquest a great wave of monastic and castle building arose, and churches were often built in gratitude to God for victory over the Saxons.

BURGH CASTLE MANOR

<i>Lord.</i>	<i>Period.</i>	<i>Authority.</i>
<i>Roger de Burgh,</i> son of Ralph the Engineer	Shortly after the Conquest.	Testa de Nevill, or Liber Feodorum.

'Hundred de Ludingelond. Roger de Burgo tenu' Burgu' 'p. servic' uni balistar' ad castri Norwici. et val' terra C. solid' (307). T. de Nevill, *Norfolk and Suffolk*, p. 285b.

Testa de Nevill consists of two ancient volumes, compiled near the close of reign of Edward II (1307-1327), which are now in the Public Record Office, from which the above extract is taken. 'They consist of inquisitions, taken in the reigns of Henry III and Edward I, respecting the fees held of the King.

'It became essential to the Crown, both for monetary and judicial purposes, to know the exact position of their vassals. Inquisitions were made before local juries, and the barons made returns of that which they held, and which was held under them.' ¹

Knights like Roger de Burgh held lands from the Crown, and in return had often to furnish a certain number of knights.

RALPH DE BURGH succeeded his father.

(a) 'Rads de Burgo tenet terrā in Burgo *p.* serjant' balistar.' T. de Nevill, *Norfolk and Suffolk*, p. 283b.

Serjeantry was a kind of knight service by which the tenant was bound to attend on the King in person, not only in war, but in his Court at all times when summoned.

(b) 'Rad' de Burgo tenu' villam de Burgo' *p.* s'vic' j balistar' 'ad custu' suū *p.* xl dies et valet *p.* annū c Sol.' *Suffolk*, p. 296b.

(c) 'Radulfus de Burgo held his land in Burgh by service 'of Arblaster.' 1210-12, Red Book of Exchequer, 132 Bd. Arblaster was a crossbowman.

The Red Book of Exchequer contained the scutages, or commutation for personal service, levied between 1115-1211.

JOCELINUS DE BURGH.

'Jocelinus de Burgh tenet Burgu' *p.* ser' balistarie que valuit 'xxiiij li de qua prior de Bromholm t' liiij acr' et ples alii 'plures *p.* ticlas.' T. de N., *Norfolk and Suffolk*, p. 286.

GILBERT DE WESENHAM was granted the Manor by Ralph de Burgh, and also held it by the service of finding a crossbowman.

In the twenty-sixth year of Henry III, A.D. 1242, he was fined half a mark for not accompanying the King to Gascony. He granted the Manor to Henry III, A.D. 1216-1272. Henry III gave the Manor to—

VINCENT, THE PRIOR OF BROMHOLM in Norfolk. The grant

¹ Rev. J. C. Cox, *The Manor and the Record Office. History of a Parish* pp. 57 ff.

of the Priory was in 1245, and confirmed by Edward II, 1312. The advowson of Burgh was, however, reserved for Alice, the widow of Roger de Burgh, and father of Ralph, during her life; as also 'reasonable provender.'

'The sheriff of Suffolk is commanded to allow Alice de Burgh to remain in the houses in Burgh which were of Roger de Burgh, formerly her husband, who held his land of the King in chief, and to cause to be found for the same Alice her reasonable provender by the view of good men until the inquisition which he has ordered to be made reach the King, and afterwards the King has given other orders thereupon.

'Witness the King at Westminster 1 July 1226 A.D.' *Close Rolls*, Vol. II. p. 125.

GRANT OF THE MANOR TO PRIOR OF BROMHOLM

'Item dicunt quod villa de Burgo in Luthingland est serjantia Domini regis et quod pater domini Regis nunc habuit illam villam per aliquantum temporis et postea illam dedit per cartam suam Priori et Monachis de Bromholm salva tamen sibi et heredibus suis advocacione ecclesiæ illius villi.'

GRANT OF ADVOWSON TO PRIOR AND CANONS OF HERRINGFLEET

'Quam advocacionem ipso Rex postea contulit Priori et Canonicis de Herlingflet sibi et successoribus suis possidendam.' *Hundred Rolls*, 2 Edward I, Luthingelond in Suffolchia, p. 9.

SERVICE OF SERJEANTRY¹

'De serjancijs Dic' qd Prior de Bromeholme tenet Man' de Burgo de dns' Rege in Cap' p serjanc' inveniendi Dno' Rege unam balistar' sequitem in exercitu Dni R's in Wallis sumptibus suis p prijs p. 40 dies et val per An'n xxxli.' *Plita Coronæ apud Donewic A° 14 E1 Rot. 27.*

¹ In England after the Norman Conquest the lands of the monasteries were mostly held of the Crown by the same tenure as that of the barons holding by knight service. Military services were demanded from most of the larger monasteries.

RIGHT OF WRECK, ASSIZE OF BREAD AND ALE, AND FREE WARREN, A.D. 1276, Edward I.

‘ Item dicunt quod Prior de Bromholm habet wreccum in villa de Burgo in manerio de Luthingland ac libertatem visus franciplegii in eadem villa una cum libertate warrenne set quo warento nesciunt.’ *Hundred Rolls*, 3 Edward I, Co. Suffolk, Vol. II. p. 185.

‘ Prior de Bromholm sum’ Ex de plito qo’ warro’ clam’ ‘ here’ visu’ franc’ pl’ emend’ ass’ panis cerviis francæ warrenne ‘ et urec in Burgo in Luddingland.’ Plita de quo’ waro apud ‘ Gyppeswic’ 14 E. 1 Rol. 46.

‘ The Assize of Bread and Beer was a franchise conferred ‘ on lords of Manors from a very early period, the frauds in these ‘ trades being severely punished.’ R. J. Hone, *The Manor and the Records*, p. 73.

‘ Liberty of Warren ’ was freedom to keep beasts and game of all kinds, such as rabbits, pheasants, etc.

‘ Also they say that the Manor of Lothingland hath wreck ‘ of the sea and liberty of the view of frankpledge, and liberty ‘ of the gallows and assize of Bread and Ale, and so used to ‘ have from a time whereof no memory exists.

‘ Also they say that the Manor of Lothingland hath a market ‘ and this from old time.

‘ Also they say that the Manor of Lothingland hath a prison, ‘ where malefactors are imprisoned in the stocks and this ‘ as well at Gorleston, as at Lowestoft.

‘ Also they say that the Prior of Bromholm hath wreck in ‘ the town of Burgh in the Manor of Lothingland, and liberty ‘ of the view of franckpledge in the said town, together with ‘ free warren, but by what warrant they know not.’ *Hundred Rolls*, Burgh, pp. 71, 93.

‘ One of the first acts of Edward I was to remedy abuses, ‘ by which during the reign of Henry III the Crown revenues ‘ had been much diminished by tenants alienating lands without

‘ permission, and the people injured by false exactions at the hands of sheriffs and officers, and by false claims to free and warren illegal tolls. The King appointed special commissioners for inquiring into these grievances. The *Hundred Rolls* are the result of the inquisitions taken by commissioners.’ Extract from *History of a Parish*, p. 67, Rev. J. C. Cox.

‘ The view of Frankpledge,’ *i.e.* to view the freemen within the jurisdiction of the Court Leet, who were all mutually pledged for the good behaviour of each other. R. J. Hone, *Manorial Records*, p. 22.

The manor belonged to the Priory of Bromholm from 1245 until 1534, a period of 289 years, when it was surrendered to the Crown at the dissolution of the monasteries.

Two hundred and eighty-nine years is a long period in the manorial history of Burgh Castle, the Priors of Bromholm being Lords of the Manor from the reign of Henry III to Henry VIII. We may conclude from the following passage, extracted from *The Manor and Manorial Records*, by R. J. Hone, pp. 104, 105, that the tenants of the Manor received kindly consideration at the hands of the Prior and his monks.

‘ If the student of manorial records compares any considerable number of manors that were in monastic hands with those that were under lay control, it will be found, broadly speaking, that the lot of the tenants generally, and more especially of the villeins, was decidedly superior when under the control of the former. True it is that the tenants of ecclesiastical manors had their difficulties with the lord from time to time, and were perhaps all the more ready now and again to show dissatisfaction in a more marked way than they would have dared to do against the more severe secular lords; but the easy terms on which the assarts or clearings made by the monks and their lay brothers were conferred on their tenants, the commutting of labour customs for quite small sums of money, the generally light character of the labour for the lord, the better harvest fare provided, and more particularly the far greater opportunity for manumission or freedom that pertained to ecclesiastical estates are noticeable in so many instances, that there can be no doubt that it was as a rule far better for each class of tenants to be on a monastic rather than on a secular estate.’

One of the last courts under the lordship of the Prior of Bromholm was held in 1499 in the fourteenth year of King

Henry VII. The Court Roll, written in Latin, is now preserved in the Public Record Office.

Court Roll, Portfolio 203, No. 12.

Burgh Castle. A court held there on Tuesday next before the feast of S. Thomas, the Apostle, 14 Henry VII, 1499.

Essoins.¹ None.

Inquisition. Robert Moore, John Haueld senr., John Haueld junr., William Newton, Edmund Bee, John Lever-yché junr., Thomas Clerke, John Blysse, James Lembe, John Smyth, Nicholas Smyth, Thomas Lyver, John Kersey junr.

Recognizance. To this court comes Thomas Clerk, and acknowledges having received from Robert Wattys and Marion his wife, 20s. 8d., beyond the 10s. paid before in full payment as of the price of a messuage with a curtilage annexed in Burgh aforesaid called Downynges, which the said Thomas Clerk surrendered to the use of the aforesaid Robert and Marion and their heirs under condition to pay the said sum as appears plainly in the Court Roll. Therefore the said Robert and Marion, their heirs and executors, are quit and exonerated for them and their heirs for ever of the payment of the aforesaid sum by the present enrolment.

The jurors by their office present that Robert Moore has not ringed his pigs as he ought to do by custom. Therefore he is in mercy. And he is to ring all his pigs within eight days, under penalty of 12d. In mercy 2d. And that John Blakman of Gorleston took a boat and an oar of the goods of Robert at Moore within this demesne, and unjustly kept the same without the said Robert's license and broke the said oar to the damage of the said Robert. Therefore he is in mercy. And he shall not do the like any more under penalty of 40d. In mercy 3d.

¹ Sometimes called *de malo veniendi*, the excuse allowed for sickness or infirmity.

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Dieu tout puissant par l'ante festum Sa theme
aple duc ff fempal septime post conque & l'apostolique
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Court Roll, Portfolio 213, No. 12. 1. Henry VII. (P. R. Office).

1. Herdacre.

1. Pightle called Postclayes Yard.

2. Marsh in Stodholm in Burgh.

3. Fishens marsh.

4. Rededole in Westbulflete, The Common Fleet.

6. Le Fleets between the said Marshes.

6. Les Waterdyks.

7. Garardsholm, Molemill, Clippeshall furlong.

8. Stadium called Brakebush, Bridge called Wallebrig.

The above are some of the field-names and marshes in Burgh Castle in time of Henry VII.

There is an old Terrior dated 1594 (Queen Elizabeth) containing Court Rolls of the various Manors (including Burgh Castle) in Lothingland. The Terrier is in the possession of Mr. R. T. Ruddock, Solicitor, of Great Yarmouth.

Court Rolls, Portfolio 203, No. 93, 41. Eliz. 1-7, James 1.

(William Roberts, Lord of the Manor.)

Folio 11. Burgh Castle.

	<i>Rentals.</i>	£	s.	d.
Robt. Lock for a marsh		10	0	0
Robt. Westgate for a marsh		10	0	0
In Grene wood for 2 animals			4	0
Mark Garnish, armiger, for 1 marsh		6	0	0
Jn. Brome for messuage and tenement		12	0	0
Robt. Lark for 4 animals			13	6
Cecilia Gay for Causeway Close		2	0	0
Jas. Larwood for the Fold Course		4	0	0
Wm. Newton for 1 animal			3	0
Thos. Taylor for 19 and d.		2	18	6
Jn. Woodrow for 2 marshes		36	10	0
Wm. Harbrown, armiger, for a marsh		10	13	4
Wm. Woodrow for parcel of Le Burgh Clos		11	17	0

	<i>Rentals.</i>	£	s.	d.
Wm. Rising and others for other part		2	15	0
Wm. Buxve for a Ca?		12	13	4
Arth. Salloes for a Ca?		13	6	8
Hen. Gyle		34	0	0
Rachel Stevenson		11	8	6
Rich. Reave for 3 animals			7	6
Jn. Ashelen for 1 marsh		2	0	0
Sum Total		183	10	4

folio 13. Cur prima Nathanaelis Bacoñ arm et Dorothy uxix
ejus Guardians of William and Robert Smythe. held 13
June, 41 Elizabeth, 1599.

Homage. Wm. Tracye, Robt. Lark, Jas. Larwood,
Wm. Rising, Thos. Taylor, Edw. Lusher, Robt. Rising.

folio 14. Tenement called Thornes lying E. of Burgh Castle
Le Estfold in Burghe.

Jn. Sutton, Clk. of Bradwell.

folio 15. Lane called Lomes Lane in Burgh Castle.

folio 16. Copyhold tenants :—

Jn. Greenwood, Robt. Lark, Wm. Tracye, Jas. Larwood,
Wm. Rising, Robt. Goldworthre, Frank Mast, Step. Booth,
Jn. Broome, Wm. Hunt, Wm. Newton, Edw. Poope, Wm.
Jexxe, Wm. Boyse, Wm. Wythering, Rich. Makedance,
Math. Sampson, Robt. Munar, Edw. Willowses, Ed. Trase,
Geof. Michels, Robt. Rising, Edw. Lusher, Jn. Blythe,
Wm. Tomson, Steph. Fisher, Mich. Reave, Thos. Taylor,
Wm. Godeston, Underwood Hamell, Jn. Willowses, Jn.
Bunge, Jn. Woods, Wm. Saye, Jn. Copper, Thos. Ridell,
Nich. Swan, Jn. Carter, Gregory Tesard, Jn. Pyckles,
Wm. Spycer, Thos. Blythe, Robt. Wright, Jn. Stringer,
Wm. Baspole, Jeremy Mower.

folio 17. Stalworthy, clk., held marsh.

Marsh in Burgh Castle juxta water called Brayden
Water.

- folio 19. Marshes called Estbulfleete and Westbulfleete.
 folio 24. Marsh called Snellinges.
 folio 32. Burghfleete. Reedeholme.
 folio 35. Rudder 3s. 4d., and 3 pieces of iron, 46 lb., 3s. 10d.
 cast up on shore as wreck of the sea.
 folio 38. Cock-boat cast up.

13 BURGH CASTELL

Court of the Leete there held Saturday 30th of March, in the 9th year of King James, 1612 A.D. (Sir Owen Smythe, Lord of the Manor).

Fine 3d. The Jury by right of office there say upon their oaths that Thomas Buttyvant permits his houses where Richard Connyes now lives to be waste and ruinous by reason of want of repairs in the bond tenement of this Manor. Therefore he is amerced 3d. and is ordered to restore the same before the feast of St. John the Baptist next, under penalty of 10s.

Penalty 10s.

Fine 3d. And that John Greenwood gent allows his house in the occupation of William Boyce to be ruinous by reason of want of reparation. Therefore he is amerced 3d., and is ordered to restore the same by the aforesaid feast day under penalty of 10s.

Penalty 10s.

Fine 3d. The Capital pledges of the Lete there say upon their oaths that Thomas Gryme has neither scoured nor cleaned out the ditch of his march next the Common of Burgh Castell as he should do. Therefore he is amerced 3d. and is ordered to amend the same by the feast of St. John the Baptist next under penalty of 3s. 4d.

Penalty 3s. 4d.

Fine 3d. And that William Saye had ploughed up the whole of a bound called Le Meare between the bond

Penalty
3s. 4d.

land and the free land of this Manor. Therefore he is amerced 3*d.* and is ordered to amend and replace the same before Pentecost next under penalty of 3*s.* 4*d.*

And they elect Underwood Hannell and Richard Riches to the office of *field Reeves* for the coming year, etc.

The sum of this Court XV*s.* : VI*d.* owed in the account of the ninth year of the King.

1651, COMMONWEALTH

(Alice Smythe, Lady of the Manor).

Page 21*b.*—AT A COURT held 8 April 1651. It is found by homage that on the 9 day of October last before title of this Court, Benjamin Cooper Gent, a native tenant of this Manor, out of Court following the custom of this Manor, surrendered into the hands of the Lord of this Manor by the hands of Thomas Padfield in the presence and testimony of Francis Osborne and Jonathan Holmes, all the native tenants of the Manor aforesaid All and singular his messuages lands tenements and hereditaments with the appurtenances of the said Benjamin Cooper held by copy of Court Roll of this Manor To the use and behoof of Mary Steward Widow her heirs and assigns for ever without any condition whatsoever;

Which said Mary comes here into Court and prays the Lord to admit her to the aforesaid premises namely, all the messuages called Grooms in Burgh Castle and 30 and 1 acres of bond land and to all that right of one fold of 14 hurdles and 1 rood of herbage land lying in a certain close late Waterfitt alias Sigo formerly Robert Thompson; and the half an acre of land lying in East Field Burgh Castle aforesaid which said Benjamin had and took up to him and his heirs by right of inheritance and after the death of Benjamin Cooper his Father as appears at a Court then held on the 15 July anno Domini in the 16th year of King

[illegible][illegible]

Et qd. vultis Quid sit veritas totum meta hoc. e meum mib tunc nudo
e et hoc est e mi munt fide ipe m m m d Et xvi de emendat p
q b g e r u u r r h u p e n t e r o s t e l e d f u l p d u m b m y d

Et qd eligunt viderunt hanc illi e. tunc dicitur. ~~Abbas~~
 per Am. et tunc qm huc offer go

I'm ^{to} be with you in 10 days
 & I'm not yet.

of her face

Charles and then granted to him; and the said Mary is there-upon admitted tenant and seizen granted to her To hold by the rod to her and her heirs at the will of the Lord following the custom of this Manor By rents and services etc Saving the rights etc; She gives to the Lord a fine etc, and its fealty etc.

1653, COMMONWEALTH

(Alice Smythe, Lady of the Manor).

Page 24.—THE GENERAL COURT with the Leete there holden upon Monday the five and twentieth day of April in the year of our Lord 1653.

It is found by the homage that the 29th day of November last past before the title of this Court JOHN WARREN Gent copyhold tenant of the said Manor in consideration of a marriage, God permitting, to be had and solemnized between the said John and one Mary Ferrier of Great Yarmouth in the County of Norfolk Widow and in part of a jointure to be made by the said John unto the said Mary in case she shall happen to survive the said John out of Court according to the custom of the said Manor Did surrender into the hands of *the Lady* of the said Manor by the hands of Francis Osborne in the presence and testimony of Thomas Padfield the Elder and John Holmes all copyhold tenants of the said Manor All his messuages lands and hereditaments holden by copy of Court Roll of the said Manor to the intent that the Lady of the said Manor would be pleased to regrant the premises aforesaid to the said John Warren and Mary Ferrier and to the heirs and assigns of the said John Warren And the Lady of the Manor aforesaid so of the premises in form aforesaid seised in performance of the intention aforesaid and in recontinuation of her ancient rents and services of the Manor aforesaid hath regranted out of her hands delivered to the aforesaid John Warren and Mary now his Wife the aforesaid premises that is to say, 6 acres and a half of land, bond parcel of the 11 acres and a half of

land, with a messuage thereupon built in Burgh Castle sometime Edmund Fox whereof 5 acres residue late were in the bond tenure of Edmund Reeve and 10 acres of land with a cottage thereupon built in Burgh Castle aforesaid and also one pictell late of the demesnes of this Manor called Shrymplyns containing half an acre lying between the common pasture of all partes, which the said John Warren late had to him and his heirs of his surrender of Christopher Rising as at the Court there holden the 26th day of March in the year of the reign of King Charles late of England etc the 10th apperith and which were afterwards seised into the hands of the Lady of the said Manor for the causes in the Rolls of the Court specified And which the said John for the said surrender had to him and his heirs of the regrant of the Lady upon condition on the part of the said John to be and now since truly performed as at the precedent Court there holden the 19th day of January in the year of the resign of the said late King of England etc to the 19th apperith and to them the said John and Mary by the hands of the said John seisen is thereof delivered by the Rod. To hold to them the said John and Mary and to the heirs of the said John according to the form of surrender aforesaid at the Will of the Lady according to the custom of the said Manor by rents &c Saving the rights etc And they give the Lady a fine and the said John doth for the same his fealty etc etc.

CHARLES II

(Alice Smyth, Lady of the Manor).

AT A COURT held on the 18th of April 1665.

The names of the Homage :—John Swift, Robert Osborne, and John Handy; and they say upon oath :—

That James Aldrich, Gent, William Cook Esq, Elizabeth

Holmes and Erasmus Read, are tenants of this Manor, and they

have made default to this Court. And therefore each of them is amerced as appears at the head of them.

At the Leete Court it was presented that Edward Nickolds made a ditch in a certain way leading from Burgh Castle to the Heath of Burgh Castle aforesaid within the limits of this Leete and therefore he is fined and ordered to amend the same before the 1st of May next coming, under a penalty of 20s.

And they elect William Willis, and John Figg, as sub-Constables of the Town aforesaid for the year ensuing, who are thereupon sworn.

The Court Roll of 9th May, 1745 (George II) is noteworthy in recording a grant by the Lady of the Manor Judith Smith, 'to build a Cottage on the Wast for the use of the Poor of Burgh Castle.'

9th May 1745.

The Lady of the Manor present here in Court in her proper person at the request of the Homage of this Court of the Inhabitants of Burgh Castle in the County of Suffolk doth give and grant Lycence to the inhabitants of the s^d parish to build one Cottage upon the Common Pasture of the Mannor, called The Great Heath in Burgh Castle aforesaid, upon a certain place there called or known by the name of Maggott's Yard and to enclose the said place which contains by estimation one acre (more or less) with a Hedge and a Ditch leaving the Road open leading from the Gravel-pit unto the said Heath as now it is, to the Use and Common Profit of the Poor of the Said Parish at the Will of the Lady and of the heirs and at the Discretion of the Churchwardens and Overseers of the Poor for the time being and other the better inhabitants of the s^d Parish rendring therefore to the Ladye her heirs for ever one shilling annually at the Ffeast of the Annunciation of our Blessed Lady the Virgin Mary.

A General Court Baron was held on Oct. 27, 1760 (George III), in which there are references to 'five Acres of Copyhold Land lying in five several piece *in the field* of Burgh Castle,' 'to one

'pightle of the demesnes of this mannor called *Shrimplyns*,'
'to a close called *The Croft*.'

In the Court of July 29, 1774 (George III), mention is made for 'a Common Way called *Burgh Street*, and a piece of land 'called *Bungayes Yard*; a Messuage or Tenement called *Mortimers*, a Cottage with a Pightle or *Hempland*, formerly called 'Mowers.'

HEMPLAND. There was a field in Herringfleet called Hemp-land. In 1533 an Act of Parliament was passed with the intention of promoting the growth of flax and hemp. The provisions of this Act were that every person who occupied 60 acres of land 'apt for tillage' should sow one rood with flax or hemp on pain to forfeit 3s. 4d. for every acre. See *Norfolk Archæology*, Vol. X. p. 225.

Other references to Field-names are *Calves Yard*, Bouch Pightle, Reed Holminth; and 'the Common way leading from 'Burgh Common to the Buttway.'

The last Court of the Manor of Burgh Castle was held on March 11, 1896, before Ernest Blyth, Doctor of Law, Steward, John Catton, a market-gardener, being the last Copyhold Tenant.

LORDS OF THE MANOR OF BURGH CASTLE

AFTER

THE DISSOLUTION OF THE MONASTERIES, 1534

The Manor remained in the possession of the Crown until the 2nd year of Queen Elizabeth, 1560.

<i>Lord or Lady.</i>	<i>Reign.</i>
William Roberts, Town Clerk of Yarmouth, 1560. (Purchase)	Queen Elizabeth.
Anne Roberts (widow of Wm. Roberts)	"
William Smyth, died 1596	"
William Roberts Smyth (son of Wm. Smith), died 1609	Queen Elizabeth and James I.

*Lord or Lady.**Reign.*

Sir Owen Smyth, Knt. (brother of Wm. Smith), died 1637	James I and Charles I.
Alice (widow of Sir Owen Smyth), died 1678	Commonwealth and Charles II.
Frances Smyth (great niece and heir of Sir Owen Smyth), <i>m.</i> Charles Fleetwood	James II.
Smyth Fleetwood (son of Charles Fleetwood), died 1697	William III and Mary.
John Smith (purchase), 1703	Anne and George I.
Joshua Smith (son of John Smith), <i>m.</i> Judith Ferrier, 1735; drowned himself in the North River, 1745	George I and George II.
Judith Smith, 1745-1765	George II and George III.
Elizabeth Smith (daughter of Judith Smith), <i>m.</i> Peter Baret; died 1781	George III.
Elizabeth Baret, died 1808	George III.
Lydia Baret (daughter of Eliza Baret), died 1845	George III and George IV.
William Killett, died 1846	Victoria.
Richard Ferrier, 1847 (Purchase, £2,930) .	„
William Reynolds, 1848 (Purchase £860) .	„
Richard Seaman (of Lowestoft), 1871, died 1874 (Purchase £200)	„
Charles Diver (of Great Yarmouth) 1875-1877 (Purchase £245)	„
James Hargreave Harrison, 1877-1896 (Purchase)	„
Sarah Harrison (wife of James Harrison), 1896-1898	„
William Martens Fison, 1906 (Purchase) .	Edward VII and George V.

VIII

VILLAGE LIFE IN MEDIÆVAL ENGLAND

The Black Death ; 1349 A.D.

WE should all like to know a few particulars of the kind of life our forefathers lived long ago, as inhabitants of the village of Burgh Castle. Fortunately, two excellent books dealing with the subject have been published in recent years, one by the eminent writer Father Gasquet, *Parish Life in Mediæval England*, 1906, the other by the Rev. Augustus Jessopp, D.D., so well known to East Anglians as an authority on much that pertains to the history of Norfolk, and whose books have been a delight and fascination to lovers of East Anglian history.

The Coming of the Friars, first published in 1888, has passed through sixteen editions, and in the second chapter Dr. Jessopp deals with Village Life in Norfolk six hundred years ago.

When we remember that Burgh Castle is the most northerly parish in Suffolk, and only four and a half miles from Great Yarmouth (Norfolk), I think we can fairly claim that what Dr. Jessopp has written of village life six hundred years ago in Rougham, near Swaffham, may apply with equal veracity to our own village. He tells of the parish church (p. 60), 'which has stood for a thousand years or more, with its tower 'plainer and lower than the present one, the windows smaller 'and narrower than now; in some of them possibly stained 'glass, and the walls covered with paintings representing 'scenes from the Bible, or stories from the lives of the saints.

'There was no pulpit and no reading-desk. When the 'parson preached, he preached from the steps of the altar.

' Upon the altar were always some large wax tapers, which
' were lit on great occasions, and over the altar there hung a
' small lamp which was kept alight night and day.'

In SS. Peter and Paul, Burgh Castle, there certainly was a rood-screen, doubtlessly painted and illuminated with figures of the saints, but which, sad to say, has disappeared, for the stone steps which led to the screen are still preserved. We also know that at one time there was a fresco of S. Christopher.

' The parsonage house adjoined the churchyard, and
' scattered here and there were the cottages of the villagers.'

The Manor and the Manorial system has already been described. Suffice it to say that all the land in Burgh Castle belonged to the lord of the Manor, who let the fields out to free tenants and the villeins.

' The poorer houses were dirty hovels, sometimes covered
' with turf, sometimes with thatch. None of them had
' chimneys. There were no brick houses. The labourer's
' dwelling had no windows; the hole in the roof which let
' out the smoke rendered windows unnecessary. The fire was
' in the middle of the house. Going to bed meant flinging
' themselves down upon the straw.

' The food of the majority was of the coarsest. In the
' winter-time things went very hard with all classes. . . .
' The poor horses and cattle were half starved for at least
' four months in the year, and were much smaller than they
' are now. A couple of bushels of salt cost as much as a
' sheep, and all the salt was produced by evaporation in pans
' near the seaside. Sugar was unknown except to the very
' rich. The potato had never been heard of. The poor man
' had his bees, which gave him honey, and left his hives to
' his children by will. The drink was almost exclusively
' water, beer and cider. Tea and coffee were absolutely
' unknown, and wine was the rich man's beverage.

' Skin diseases, owing to the dirt of the people, were fright-
' fully common. Money was scarce. The wages were paid

'partly in rations of food, partly in other allowances, and only partly in money.

'There was no parson's wife to drop in and speak a kindly word, or a daughter to teach the little ones at Sunday School; no softening influences, no sympathy. . . . Crime and cruelty were terribly prevalent. . . . These were the days of old. . . . Should we like to change with those forefathers of ours, whose lives were passed in this parish six hundred years ago? . . . They were living a life hugely below the level of yours. They were worse clad, worse fed, worse housed, worse taught, worse tended, worse governed. The death-rate among the children must have been tremendous. The disregard of human life was so callous that we can hardly conceive it. There was everything to harden, nothing to soften.'

Such is a brief extract from Dr. Jessopp, as to the state of village life in the 'good old days.'

The labourer to-day, in spite of low wages, has very much to be grateful for. We all of us grumble at times, but it is good to be reminded of the past, for we can then best thank God for 'our creation, preservation and all the blessings of this life.'

In Chapters IV and V of *The Coming of the Friars*, Dr. Jessopp alludes to the Black Death in East Anglia. It appears to have emanated from the East, and to have been a variety of the Oriental Plague.

The Court Rolls and the Registers of Institutions kept by the Bishop of Norwich alike testify to the terrible mortality both among laity and clergy.

'Hardly a town or village in East Anglia escaped the scourge. During the year ending March 1350, more than half the population of East Anglia was swept away by the Black Death. In a single year upwards of eight hundred parishes lost their parsons, eighty-three of them twice, and ten of them three times in a few months. . . . Who can adequately realize the horrors of that awful summer?

' In the desolate swamps through which the sluggish Bure
' crawls reluctantly to mingle its waters with the Yare . . .
' by the banks of the Waveney . . . among the ooze and sedge
' and chill loneliness of the Broads, where the tall reeds wave
' and whisper, and all else is silent—the glorious buildings with
' their sumptuous churches were little better than centres of
' contagion. From the stricken towns people fled to the
' monasteries, lying away there in their seclusion, safely,
' favoured of God. If there was hope anywhere it must be
' there.'

In Norwich and Yarmouth the mortality was enormous. Burgh Castle must have equally suffered with others. Robert Bernard de Poringland, the Parish Priest, died in the year 1349, amongst the two thousand clergy in the Diocese of Norwich who are computed to have perished.

' It is undeniable that a very large proportion of the inhabit-
' ants of this island died in a few months, employers and
' employed.'

This chapter would be incomplete without a reference to the numerous village gilds that existed throughout Norfolk and Suffolk in the Middle Ages, and which exercised such a wonderful influence on village life.

In a recent issue of the Norfolk Archæological Society (Vol. XVIII. part ii. p. 161 ff.) Miss Catherine B. Firth has written an admirable article on ' Village Gilds of Norfolk in
' the Fifteenth Century.' She states: ' It has been held by
' some writers that the Black Death produced a revival of
' religious fervour in England, and that this was one cause
' of the special zeal in the foundation of gilds which seems
' to have been shown at the end of the fourteenth century.
' It is possible also that the democratic restlessness which
' found its chief expression in the rising of 1381 may have
' encouraged men to bind themselves together in societies
' where each member had his rights. . . . The gilds which
' men and women of the later Middle Ages showed themselves
' so eager to found and to join represented two great ideals of

‘ corporate life ; they liked to think of themselves as a united
 ‘ body, first with regard to their relations with God ; secondly
 ‘ with regard to their relations among each other. . . . No
 ‘ member of a gild could seek to develop his own individuality
 ‘ in proud isolation from his fellows. The corporate and
 ‘ democratic ideals which are bound up with Christianity
 ‘ were brought in simple form within sight of the men and
 ‘ women of the villages, and one result of their reaching out
 ‘ towards such ideals remains in the parish churches which
 ‘ are the pride of Norfolk to-day.’

Regular attendance at Church festivals, almsgiving for the poor, gifts to the fabric and ornaments of churches, and mutual help in sickness and distress, were amongst the obligations of each member of the village gild.

*The Norwich Taxation of 1254 A.D. and The Taxation
 of Pope Nicholas, 1291 A.D.*

The Norwich Taxation was so-called not because it related solely to the Diocese of Norwich, but because Walter Suffield, then Bishop of Norwich, was commissioned to carry it out.

In 1254 Pope Innocent IV granted for three years to King Henry III the tenth of ecclesiastical property, which the Popes had succeeded in claiming for themselves, and a new valuation was ordered to be made. See *Norfolk Arch.*, Vol. XVII. part i. p. 46.

The Taxation of Pope Nicholas. In 1288 King Edward I obtained a similar grant from Pope Nicholas IV of the tenth of ecclesiastical benefices for six years, towards the expense of a Crusade.

The King caused a valuation roll to be drawn up which was completed in 1291. From this return, the names and values of almost the whole of the thirteenth-century churches of England can be gleaned. The taxation of 1291 held good, and all the taxes from the benefices were regulated by it until

the 27th year of Henry VIII, 1536, when a more searching inquiry was made by the Commissioners, the result of which is known as the 'Valor Ecclesiasticus' (Rev. J. C. Cox, *History of a Parish*, pp. 134, 135).

EXTRACT FROM NORFOLK ARCHÆOLOGICAL SOCIETY
PAPERS, Vol. XVII. part i. p. 140

The Norwich Taxation, by Rev. William Hudson, F.S.A

THE NORWICH TAXATION OF 1254.

<i>Snaythwell.</i>	DECANATUS DE LUTHINGLONDE, in quo continentur parochie xxv.			Taxation of Pope Nicholas.		
			£ s. d.			£ s. d.
<i>xxij marc'</i>	Mutford	<i>xv marc'</i>	10 0 0	<i>xxij marc'</i>		14 13 4
<i>xl sol.</i>	Barneby	j "	13 4			
<i>xxxij marc'</i>	Carleton tota [Colville] .	<i>xvij "</i>	12 0 0	<i>xxxij "</i>		22 0 0
<i>xlv "</i>	Kessinglande	<i>xxxij "</i>	22 13 4	<i>xlv "</i>		30 0 0
<i>xij "</i>	Pikefeud tota [Pakefield]	x "	6 13 4			
<i>xx "</i>	Gisleham	<i>xv "</i>	10 0 0	<i>xx "</i>		13 6 8
<i>v "</i>	Kirkele [Kirkley] . . .	<i>ij "</i>	2 0 0	<i>vij "</i>		4 13 4
<i>xj "</i>	Ressemere [Rushmere] .	<i>ix "</i>	6 0 0	<i>xj "</i>		7 6 8
<i>vj "</i> , di.	Gernemua [Little Yar- mouth, Southtown] .	<i>vij "</i>	5 6 8	<i>vj "</i> , di.		4 6 8
	<i>Vicaria</i>			<i>vj "</i> , di.		4 6 8
<i>xxijj "</i>	Gurleston [Gorleston] .	<i>xvij marc'</i>	12 0 0	<i>xxx "</i>		20 0 0
	<i>Vicaria</i>			x "		6 13 4
<i>vij "</i>	Lowithetoft [Lowestoft] .	<i>v marc'</i>	3 6 8	<i>vij "</i>		4 13 4
In margin of	Snaythwell, "Vic: vj m. di."			<i>vj "</i> , di.		4 6 8
<i>xx marc'</i>	Holdton [Oulton] . . .	<i>ix marc'</i>	6 0 0	<i>xxij "</i>		14 13 4
<i>vj "</i> , di.	Gunton	<i>ij "</i>	2 0 0	<i>vj "</i> , di.		4 6 8
<i>vj "</i> , di.	Flixton	<i>ij "</i>	2 0 0	<i>vj "</i> , di.		4 6 8
<i>xx "</i>	Blundeston	<i>xij "</i>	9 6 8	<i>xx "</i>		13 6 8
<i>ix "</i>	Askeby [Ashby] . . .	<i>v "</i>	3 6 8	<i>ix "</i>		6 0 0
	<i>Portio Elemos: Norwic'</i>			<i>ij "</i>		1 6 8
<i>xxx "</i>	Corton	<i>xxvij marc'</i>	18 13 4	<i>xxx "</i>		20 0 0
<i>x "</i>	Lund	x "	6 13 4	<i>xij "</i>		8 0 0
<i>xvj "</i>	Somerleton	<i>xij "</i>	9 6 8	<i>xvij "</i>		12 0 0
<i>xvj "</i>	Hopeton	<i>xj "</i>	7 6 8	<i>xvj "</i>		10 13 4
<i>xxvj "</i>	Beltone	<i>xij "</i>	9 6 8	<i>xxvj "</i>		17 6 8
<i>ix "</i>	Freton	<i>vij "</i>	5 6 8	x "		6 13 4
<i>xlij "</i>	Bredewelle [Bradwell] .	<i>xxxvj "</i>	24 0 0	<i>xlij "</i>		28 0 0
<i>x "</i>	Burg [Burgh Castle] .	<i>ix "</i>	6 0 0	x "		6 13 4
	Herlingflet [Herringfleet]	<i>vij "</i>	4 13 4	x "		6 13 4
	Summa —					
		Total	£204 13 4			

' A mark was not a coin, but a unit of reckoning (13s. 4d.).
' Instead of saying £2 they said 3 marks, for £8, 12 marks, etc.
' It was a sum of 160 (4 × 40) pence, and was very commonly

'used in official reckonings. A "solidus" or shilling was '12 pence as now. The purchasing value of money in 1254 'as compared with now is variously estimated. To say 'fifteen times as much is probably about right.'

'The term Snaylwell refers to one of the assessors for the 'Archdeaconry of Suffolk in 1291, whose name was Richard, 'Rector of Snaylwell. The entries under "Snaylwell" are the 'new assessments suggested for T. P. N. by him and his 'colleague' (Letter from Rev. W. Hudson, June 23, 1911).

'*Suffolk in 1327.*' Subsidy Return. Suffolk Green Books. No. IX. Vol. II. Ed. by Rev. S. H. A. Hervey; pub. 1906.

VILLATA DE BURGH

p.98	s.	d.		s.	d.
Re Ricardo capellano . . .	xii	qr.	De Johanne Roger . . .	x	qr.
„ Roberto Gare * . . .	xii	ob.	„ Cristiana Woderoue * . . .	viii	viii
„ Willmo de Gapton * . . .	xi	ob.	„ Andrea Jonis . . .		vi
„ Simone filio Thome Dany . . .	vi		„ Johanne del Fen. . .	ii	
„ Margeria Roger . . .	vii	o.qr.	„ Henrico le Hirde . . .	ii	
				Summu xviii	II qr.
				s.	d.
* De Roberto Gare (Belton . . .)				xix.	
„ Willmo Gapton (Little Yarmouth) . . .				xii.	
„ Cristiana Woderoue (Bradwelle) . . .		iiii.			
„ „ „ (Fritton) . . .				ii.	

'This volume contains the names of all in the county of 'Suffolk, who in the year 1327 paid their twentieth of the value 'of their movable goods.' Granted by a parliament held at 'Lincoln in the autumn 1327—to pay for the war with Scotland.

Inquisitiones Nonarum, 1341 A.D., p. 82. *Rolls Series*.

'These consist, in the main, of the finding upon oath by 'the parishioners of the value of the ninth lamb, fleece, and 'sheep, and in cities and boroughs, of the ninth of goods and 'chattels, which by an Act of 14 Edward III were to be levied 'as a tax towards the expenditure of the Scottish and French 'wars' (Rev. J. C. Cox, *History of a Parish*, p. 59).

'Burgh. Item dicunt quod nona garbarum vellerum et 'agnorum de Burgo valet VIII marcas et non amplius et hoc 'per certam causam quia sunt ibidem xx acre terre cum j

‘messuagio de dote ecclesie valentes per annum j marcām et
‘decime cirporum et feni valentes j marcām.’

‘Burgh. Also they say that the ninth of sheaves, fleeces
‘and lambs of Burgh is worth 8 marks and no more, and that
‘for a certain cause because there are there 20 acres of land
‘with one messuage of the endowment of the church worth
‘yearly 1 mark, and tithes of rushes and hay worth 1 mark.’

Page 83. ‘Extenta ecclesiæ x murce. Nona garbarum
‘vellerum et agrorum l vj s viii d (error for c vj s viii d).’

Taxation of Pope Nicholas (A.D. 1291). Value = 10 marks.
Inquisitiones Nonarum (A.D. 1341).

Ninth of sheaves = 8 marks.

Produce of glebe land = 1 mark.

Tithe of rushes and hay = 1 mark. Value = 10 marks.

‘The Commissioners for Lothingland Hundred do not give
‘so many details as those in Blackburn Hundred. Besides
‘the ninth (which I believe corresponds to the parson’s tenth),
‘they only give, as additional sources of his income, glebe
‘land and house and (small) tithes of rushes and hay. The
‘tenth of sheaves, etc. (great tithes), they estimate at a round
‘mark, the glebe at one more and the small tithes at one more,
‘so making up the required amount of ten marks, which was
‘the valuation in the Taxation of Pope Nicholas. On the
‘next page, at the end of the hundred, is given the “extents
‘of the churches,” and the “ninth” in each case. The
‘“extent” means the full valuation in T. P. N.

‘In the “ninth” of Burgh there is a manifest error. It
‘was certainly eight marks as stated in the return, *i. e.*
‘£5 6s. 8d., not £2 6s. 8d. They have evidently also omitted
‘the third source of parochial income, the formal offerings
‘expected as of obligation at certain seasons. They must
‘be included with the rushes and hay.

‘The return, with the others in the hundred, is much too
‘rough and ready in its roundness’ (Letter from Rev. W.
Hudson, F.S.A., June 29, 1911).

IX

RELIGIOUS HOUSES

UP to the year 1534 the clergy were rated upon the basis of the taxation of Pope Nicholas, 1291.

In 1535 a commission was ordered by Henry VIII to draw up a complete list of all the ecclesiastical, monastic and collegiate property in England and Wales.

This return is known as the *Valor Ecclesiasticus*. In Vol. III. p. 344, 'the Manor of Burghe Castell is worth to farm by year by examination of debts there had, £19 10s.'

The Lord of the Manor is stated as

Prioratus de Bromeholme.
Willmo. Lakenham Prior *ibidem*.

The Spiritualities of Burgh Castle are stated to be worth £6 13s. 4d.

The returns for the diocese of Norwich were not completed till October 5, but a month before, at the instigation of Thomas Cromwell, Henry VIII determined to suppress the monasteries. Cromwell had been appointed Vicar-General, which gave him control of the temporal affairs of the Church.

'When the Inquisitors of Henry VIII and his Vicar-General, 'Cromwell,' writes Dr. Jessopp, 'went on their tours of visitation, they were mere hired detectives of the very vilest stamp who came to levy blackmail, and, if possible, to find some excuse for their robberies by vilifying their victims. 'In all the *Comperta* which have come down to us there is

‘not, if I remember rightly, a single instance of any report
‘or complaint having been made to the Visitors from any one
‘outside.’¹

‘The reports sent in by these men have almost all perished,
‘but among the few that have survived is one which professes
‘to tell of the condition of the Norfolk monasteries. It is
‘a paper which bears upon its every line the marks not only
‘of falsehood, but of revolting grossness, on the part of those
‘who could write it, and it is not conceivable that it could
‘have been accepted as anything but a hideous invention by
‘those to whom it was handed in. It deals with twenty-one
‘religious houses in the county, and is valuable as showing
‘the character of the wretches whom Cromwell had in his
‘pay.’²

‘I am inclined to believe that in the reign of Henry VIII
‘the monasteries were not worse, but better than they had
‘been previously, and that they were doing fairly the work
‘for which they had been founded.’³

In April 1536 Parliament voted the suppression of all monasteries possessing a revenue below £200, and in 1539 the greater monasteries met with a similar fate. In all 3219 religious houses were suppressed, of which the annual income amounted to £161,000, equal to more than £2,000,000 of modern money.

‘A pension was settled on the abbots and priors, six new
‘bishoprics were founded, but the great bulk of the property
‘was granted to courtiers and favourites, sold at a low price
‘or gambled away.’⁴

Among the lesser monasteries that were suppressed in 1536 were two that for many years had a very close and intimate connection with our own parish, namely, Bromholm and S. Olave’s Priors.

¹ *Visitations of the Diocese of Norwich*, 1888.

² *History of the Norwich Diocese*, p. 163.

³ Canon Dixon, *History of Church of England*. 6 vols.
Morris, *History of England*, p. 211.

(i) BROMHOLM PRIORY

For 289 years the Manor of Burgh Castle was in the possession of the Priors of Bromholm, A.D. 1245-1534. The grant to the Priory by Henry III was dated April 20, 1245, was confirmed by Edward II by deed dated Sept. 10, A.D. 1312, and continued until the reign of Henry VIII, A.D. 1534, when the house was surrendered to the Crown.

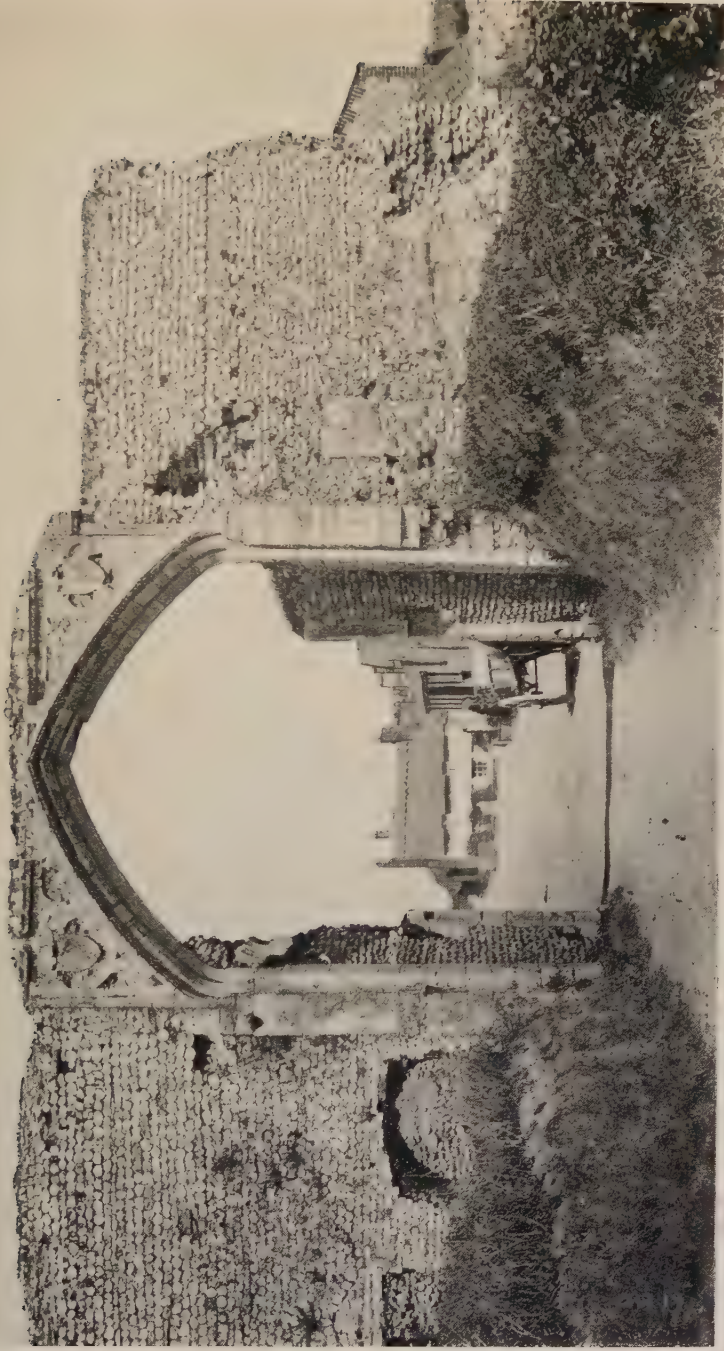
It has already been mentioned that during this long period the Burgh Castle tenants in all probability received kind and generous treatment under their monastic landlords.

Bromholm Priory, commonly called Bacton Priory, was founded in the reign of Henry I, in A.D. 1113, by William de Glanville, for seven or eight monks, and by him made subordinate to the Cluniac Monastery of Castle-Acre.

Bartholomew de Glanville, his son, confirmed his father's grant, and considerably increased the revenues.

' The history of monasticism is one of alternate periods of
' decay and revival. With growth in popular esteem came
' increase in material wealth, leading to luxury and worldliness.
' The first religious ardour cooled, the strictness of the rule
' was relaxed, until by the tenth century the decay of discipline
' was so complete in France that the monks are said to have
' been frequently unacquainted with the rule of S. Benedict,
' and even ignorant that they were bound by any rule at all.

' The reformation of these prevalent abuses generally took
' the form of the establishment of new monastic orders, with
' new and more stringent rules, and requiring a modification
' of the architectural arrangements. One of the earliest of
' these reformed Orders was the Cluniac. This Order took
' its name from the little village of Cluny, twelve miles N.W.
' of Macon, in France, near which a reformed Benedictine
' Abbey was founded by William, Duke of Auvergne, under
' Berno, Abbot of Beaume, about A.D. 909. He was succeeded
' by Odo, who is often regarded as the founder of the Order.
' The fame of Cluny spread far and wide. Its rigid rule was



THE GATEWAY, BROMHOLM PRIORY.

‘ adopted by a vast number of the old Benedictine abbeys, while new foundations sprang up in large numbers, all owing allegiance to the “ arch-abbot ” established at Cluny.

‘ The first English house of the Cluniac Order was that of Lewes, founded by the Earl of Warren, A.D. 1077. The best preserved Cluniac houses in England are Castle-Acre, Norfolk, and Wenlock, in Shropshire. All Cluniac houses in England were French colonies, governed by priors of that nation.

‘ The Cluniac revival, with all its brilliancy, was but short lived. With their growth in wealth and dignity the Cluniac foundations became as worldly in life and as relaxed in discipline as their predecessors, and a fresh reform was needed, which arose in the foundation of the Cistercian Order ’ (Extract *Ency. Britannica*, 9th edition, Vol. I. p. 15).

Bromholm was famous for the possession of a piece of the true Cross, which was alleged to have been stolen from Constantinople by a priest who officiated in the Emperor’s chapel, and who afterwards became a monk at Bromholm.

In 1233 we read of a pilgrimage being made to the ‘ Holy Rood.’

The late Mr. F. Danby-Palmer, in a paper on Bromholm Priory read before the Yarmouth Branch of the Norfolk Archæological Society in August 1890, quotes Matthew Paris,¹ who in speaking of the efficacy of the Holy Cross says, ‘ It was in the year 1233 that divine miracles began to be wrought in the monastery, to the praise and glory of the life-giving Cross, for there the dead were restored to life, the blind received their sight, and any sick person who approached the Cross went away safe and sound. The said Cross is worshipped not only by English people, but also by those from distant countries.’

In 1233 Henry III resided here for some time with his Court. In consideration of one hundred marks which was paid to

¹ See Matthew Paris, *Chron. Majora*, Rolls Series, III. 80, for the story of the Holy Cross.

him, he gave the Priory the grant of a fair on the Feast of the Exaltation of the Holy Cross, and two days after a weekly market.

‘ These kingly visits were rather expensive affairs, and were ‘ very frequently made in search of ready money.’ ¹

Now it was evidently as a consequence of this visit that Henry III, in addition to many grants and privileges, gave the Prior the Manor of Burgh Castle, the monks releasing to the King a rent charge of five marks a year.

Reference has already been made in the History of the Manor to the grant of the Manor of Burgh Castle to the Prior and Monks of Bromholm, by service of serjeanty. The Prior was also to have right of wreckage, assize of bread and ale, and free warren (*Hundred Rolls*, II, 182, 185).

The gift of the Manor is clearly stated in the *Calendar of Charter Rolls*, Vol. I. p. 283.

29 Henry III. 20 April, A.D. 1245. Windsor. Gift to the church of S. Andrew, Bromholm, Vincent the Prior, and the monks there, of all the land in Burgh, which Ralph, son of Roger de Burgo held of the King in Chief in Luddingelond, by serjeanty, which serjeanty the said Ralph alienated to Gilbert de Wesenham, who restored it to the King by a charter of quit-claim; to be held by the said church, as the said Ralph held it, in frank almoin, saving to the King the advowson of the church of the Manor of Burg, and to Alice, late the wife of Roger de Burgo, her dower during her life, which on her death shall revert to the said Prior and monks, the service due from the land to be rendered to the King; and for this grant the Prior has quit-claimed to the King a sum of five marks receivable yearly at the Exchequer, by a grant of the King in honour of the Holy Cross.

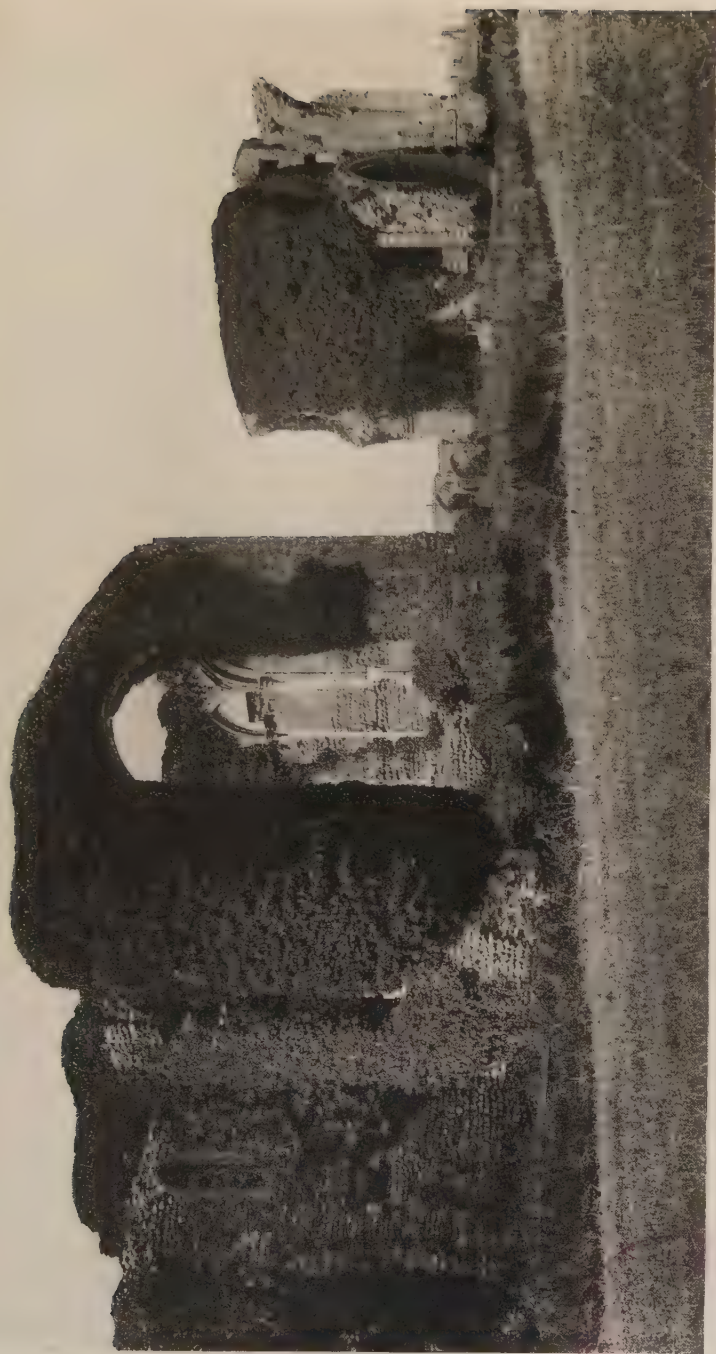
Mandate to the Sheriff of Suffolk to give seisin.

Placita de Quo Warranto temporibus, Edw. I, II, III, p. 728.

All Soul's Morrow, 14 Edward I, A.D. 1286.

The Prior of Bromholm was summoned to answer the King

¹ F. Danby-Palmer, *Bromholm Priory*.



THE CHAPTER-HOUSE AND NORTH TRANSEPT, BROMHOLM PRIORY.

on the plea by what warrant he claims to have view of frank-pledge, right of assize of bread and ale, warren and wreck in Ludingland, which to the Crown, etc.

And the Prior comes by his attorney and says that a certain Ralph, son of Roger de Burgh, at one time held the tenements to which he claims that the aforesaid liberties belong, of the Lord King Henry, father of the present King, in chief by serjeanty, which Ralph indeed afterwards demised and conceded the aforesaid tenements to a certain Gilbert of Weasenhams and his heirs, which Gilbert indeed afterwards restored the aforesaid tenements to the said King Henry to be held by him and his heirs, and the said King Henry afterwards gave and granted the aforesaid tenements to a certain Vincent, formerly Prior of the said church and predecessor of the aforesaid Prior, to be held by the said Prior and his successors for ever, with all appurtenances, well, in peace, and as wholly as the said Ralph or any of his predecessors ever held in demesnes, rents, escheats and other things, in frank almoigne, reserving to the said King and his heirs the advowson of the church of the same Manor of Burgh. And he produces the Charter of King Henry bearing witness to this same, and says that the aforesaid Ralph and his heirs had the aforesaid liberties, and by that warrant he claims to have them.

And William of Giselham, who prosecutes for the King, says that [neither] the aforesaid Ralph nor his ancestors ever had the aforesaid liberties, and he asks that an inquiry be made by the country. And the Prior likewise. So let a jury be formed thereupon.

The jurors say on their oath that the aforesaid Ralph, son of Roger, was in seisin of the aforesaid liberties.

In the Register Book of the Abbey of S. Benet's, at the Holme, there occurs an agreement made between William, Abbot of S. Benet's, and Clement, Prior of Bromholm, c. A.D. 1258, whereby the latter grants the Abbot 'liberty to draw water at his wells called Elbewells in Burgh in Lothingland, to water his sheep in the two marshes, near the river of

‘Norwich, called Southcotes, paying for the same two cheeses yearly.’

Shortly after the Abbot and Convent of S. Benet’s released all their rights in Burgh to the Prior and monks of Bromholm.

A dispute having arisen as to the election of a new Prior, it was decided by order of Pope Gregory IX (Wednesday before Palm Sunday, 1229) that the Prior of Castle-Acre should nominate six monks, three of Castle-Acre and three of Bromholm, out of whom Bromholm should choose one for their Prior; but in 1298 Pope Celestine V, by a bull, absolved this Priory from all subjection to that of Castle-Acre.

In A.D. 1275–1276, Bromholm was visited by Yves de Chassant, Abbot of Cluni. It was reported that the number of the brethren was sixteen, who lived sufficiently and well. The debts amounted to £120.

In 1293, Prior Roger excused himself from attendance at the Chapter-General, and wrote to the Abbot alleging ill-health. The Cluniac monks had three houses in Norfolk, Castle-Acre, Bromholm and Thetford. ‘Originally alien, they were for the most part released from foreign tribute and granted charters of naturalization, when the French wars subsided.’ *Vict. Hist. Co. Norfolk*, Vol. II. p. 315.

Up to 1298, Bromholm, as a Cluniac monastery and a cell of Castle-Acre, was subject to the Abbot of Cluny in France, and ranked as an Alien Priory, but after 1298, Pope Celestine’s bull evidently freed Bromholm from this position.

The Minister’s Accounts of A.D. 1325, 18 Edward II, given below, reveal the fact that the Prior at that time ‘is English, and not of the lordship or power of the French King.’

Mr. S. R. Scargill-Bird, Assistant Keeper of the Public Record Office, in his *Guide to the Public Records*, 1896, on p. 217, has a most interesting reference to the Alien Priories:

‘The Alien Priories were cells or small convents established by and subordinate to such foreign monasteries as held possessions in this country. Some of these were conventual,

‘choosing their own priors and applying the revenues to their own use and benefit, paying an obvention or acknowledgment only to the foreign house; whilst others were entirely dependent thereon, and transmitted thereto the whole of their revenues. For this reason their estates were generally confiscated on the breaking out of a war between England and France, being, however, restored to them on the return of peace. Such confiscations took place in the reigns of Edward I, Edward II, Edward III and Richard II. The Alien Priories were finally dissolved by Act of Parliament 2 Henry V, and all their lands vested in the Crown.’ A full description of these Priories is printed in Dugdale’s *Monasticon*, Vol. VI. Part II. pp. 985–1119.

Minister’s Accounts, Bundle, 1127, No. 4.

Public Record Office.

18 Edward II, A.D. 1325.

Alien Priories, Accounts of, 22 Edw. I. to 22 Edw. IV.

These consist of the accounts of Bailiffs and other Ministers, relating to the possessions of Alien Religious Houses in England, and also of laymen who were foreign subjects.

M. 1. Suffolk.

Account of Edmund de Hemegrave and Geoffrey de Castro of the issues of the lands and tenements of the foreign religious men of the lordship of the King of France in co. Suffolk, by patent writ dated 8th October, the 18th year, by which the King appoints the aforesaid Edmund and Geoffrey conjointly and singly to take into the King’s hand for certain reasons the lands, tenements, goods and chattels of the aforesaid religious men being of the power of the King of France in the aforesaid county, excepting those of Flanders. . . . Of the issues of the Manors of Carleton Colvyle and Burgh which belong to the Prior of Bromholme, and of the goods and chattels found there from the aforesaid 8th October until 21st November next following, before the livery of the lands

and tenements with the appurtenances and issues received therefrom, and the goods and chattels that were in the same, to the aforesaid Prior by King's writ within placed.

M. 3. Prior of Bromholm.

Of the issues of the Manors of Carleton Colvyle and Burgh which belong to the temporalities of the same Prior, and which the aforesaid guardians took on the aforesaid occasion into the King's hand, with goods and chattels found in the same from 8th October aforesaid until 21st November next following, they do not respond for according to the King's writ to them directed, *because the aforesaid Prior is English and not of the lordship or power of the French King*, and the said Prior holds the same manors with all issues, and also the goods and chattels, as is required by the writ.

It is interesting to compare what is said of the Priory of Mendham, Suffolk, also a Cluniac house.

'During the wars with France, Mendham was treated as 'an alien Priory, but in 1337 Edward III ordered the restoration to the Prior of Mendham of the Priory, with all its lands, 'etc., in like manner as with Castle-Acre, of which Mendham 'was a cell, *as the Prior and all his monks were Englishmen, 'and the Priory was founded by an Englishman, and sent no "apport" or contribution across the seas*' (*Close Rolls*, 2 Edw. III. Part II. m. 397.)¹

After 1325 we have for a long period little information respecting Bromholm, except of acquisitions of property in various places, all of which are recorded in the Chartulary of the house, which is now in the University Library at Cambridge.

The Chartulary contains 471 charters copied out. A few of the charters are thirteenth century, 1229, 1234, 1246, but most are fourteenth century. The charters are not the original documents, but 'copied out.' It was usual in monasteries to copy out the charters into volumes, presumably because they were safer or more easy to refer to.

¹ Extract, p. 87, Vol. II. *Vict. Hist. Co. Norfolk*.

In 1300 the Priory is described as directly subordinate to the mother house of Cluni.

In Richard II's reign, 1385, the Priory lands were seriously damaged by the sea and the house burned. If financial help was not forthcoming, Divine service would have to cease.

In 1466 there was a Prior and ten monks, and in the same year Sir John Paston died in London, and was probably buried at the East end of the church. The Paston family were great benefactors to the monastery.

The so-called Visitation of Legh and Leyton in 1536 described a Cross called 'The Holy Cross of Bromholm, the 'girdle and milk of the Virgin, and pieces of the crosses of SS. 'Peter and Andrew.'

The County Commissioners for the Suppression in the same year described Bromholm as a head house of the Cluniac Order, of the clear yearly value of £109 os. 8*d*.

They found four religious persons, all priests requiring dispensations, adding that 'they were of very good name 'and fame.'

Thirty-three other persons were having a living there, namely, four waiting servants, twenty-six labourers and hinds and three almoners.

The house was in good repair, and the bells and lead valued at £200.

The movable goods, cattle and corn, were valued at £49, and a hundred acres of wood at £66 13*s*. 4*d*. (Chart. Cert. Norf., No. 907).

On Feb. 2, 1537, one, Richard Southwell, wrote to Cromwell saying that he had in his possession the Cross of Bromholm, which he would bring up after the suppression was finished, or sooner if Cromwell wished it.

On Feb. 26 he wrote again to Cromwell, stating that he had delivered the Cross to the late Prior of Pentney, who was the bearer of both the letter and the relic.

On Feb. 20 Robert Southwell, Solicitor to the Court of Augmentation, had a grant made to him by royal warrant, of

the Priory, with all its manors, lands, advowsons and pensions (Aug. Off. Books, CCIX. fol. 30b). (Extract, Vol. II. *Vict. Hist. Co. Norf.*).

In 1547 Edward VI granted the site of the Priory with the Manor lands to Thomas Wodehouse, of Waxham.

Dedication.

The honour of God, S. Mary and S. Andrew. The dedication to S. Andrew was probably on account of its nearness to the sea.

In the Priory church was the celebrated Holy Cross and the guild associated with it.

The offerings at this Cross were returned in the Valor Ecclesiasticus at £5 12s. 9d.

Seal. 'The seal of the Prior,' says the continuator of Blomfield, 'is round and large, about three inches diameter, 'of red wax, the impress being the west end of the Priory 'church. Under an arch in the centre is S. Andrew seated, 'a glory round his head, his right hand elevated and holding 'a cross. In an arch over this, the bust of the Virgin, with 'the child Jesus in her arms.'

The legend—

✠ SIGILLUM · PRIORIS · ET · CONVENT' SC̄ J :
ANDREE DE : BROMHOLD.

Valuations.

		£	s.	d.
Taxation Pope Nicholas, 1291 A.D.	Norfolk in 56 parishes	74	17	7
	Suffolk in 16 parishes	34	18	4
		109	15	11
Valor Ecclesiasticus 1534 A.D.		100	5	3¼



THE SEAL OF THE PRIOR OF BROMHOLM.

Facing p. 136.

PRIORS OF BROMHOLM AND LORDS OF THE MANOR OF
BURGH CASTLE

Vincent, *temp.* Henry I.

Philip, *c.* 1210.

Vincent, 1229.

Clement, occurs 1258.

John, occurs 1268, 1272.

Rogers, occurs 1285, 1293.

William de Tutington, died 1313.

William de Witton, elected 1313.

John de Hardingham, elected 1334.

Clement Chandellier, resigned 1418.

John Paston, elected 1418.

Nicholas, occurs 1419.

John Paston, resigned 1430.

Robert York, elected 1430.

John Tyteshall, elected 1460.

John Macham, elected 1504.

John Underwood, Suffragan Bishop of Norwich with title
of Bishop of Chalcedon, 1509.

William Lakenham, occurs 1530.

(I am largely indebted to the *Index Monasticus*, by Richard Taylor, of Norwich, 1821, and to the article on Bromholm Priory in Vol. II. *Vict. Hist. Co. Norfolk*, for the above information.)

It is a pathetic sight to visit the ruins of Bromholm Priory, and to realize as you gaze upon its crumbling walls that here long ago in this remote part of Norfolk, there stood in all its majestic beauty a monastery celebrated throughout England and through many parts of continental Christendom.

Long after the Suppression, the buildings designed with such infinite care became the quarry of the neighbourhood, an act of vandalism which happily in our own days is almost impossible, thanks to the increasing desire to venerate and preserve our ancient monuments.

The present remains of Bromholm are the Entrance Gateway, a section of the North transept of the church, standing apart from the ruins, of late Norman work, and believed to be the oldest existing part, and a portion of the picturesque Chapter-house.

For further architectural details see (i) *Bromholm Priory*, by F. Danby-Palmer, Norf. Archæol. Soc., Yarmouth Branch, Aug. 1890; and (ii) *A Short Record of Bromholm Priory*, by Arthur Proctor, Esq., 1911.

The present possessor of the ruins of the Priory is the Earl of Kimberley, Witton Park, North Walsham.

(ii) S. OLAVE'S PRIORY

This Priory had a long connection with Burgh Castle, the advowson of the church being given by Roger de Burgh for perpetual arms. This was confirmed by Henry III. The Prior presented until the dissolution of the monasteries, when the patronage ultimately passed to the Crown.

'Habet jus patronatus ecclesiæ de Borowcastel, in Com. Suff'—*Mon. Angl.*, tom. i. 545; *Leland Coll.*, tom. i. 59.

The Rector of Burgh Castle still pays annually £1 7s. to the Lay Prior of S. Olaves, Colonel Hill Mussenden Leathes, whose family have been Lords of the Manor of Herringfleet from A.D. 1733-1743.

Although at the Dissolution the patronage passed from the Priory to the Crown, the 'reserved pension of four marks' was ordered to be paid, and has been continued ever since the Reformation.

In Saxon times there was probably an earlier building on the same or near the same spot, which marks the present site of the Priory, and the dedication of S. Olaf is without doubt merely the survival of an earlier dedication.¹

The Priory of S. Olave and S. Mary was founded for Austin

¹ Mrs. Arnold Foster, *Studies in Church Dedications*, p. 454.



THE CRYPT, ST. OLAVE'S PRIORY.

Facing p. 138.

or Augustinian Canons by Roger FitzOsbert near the ancient ferry across the river Waveney and the present bridge of S. Olave, in the reign of Henry III in A.D. 1236 or earlier.

‘The site for it was a holm or rising mound which at one period of its topographical history must have been surrounded on three sides by the estuary waters of the North Sea, and later by bogs and undrained marshes. Similar sites were chosen by many religious houses in various parts of East Anglia and elsewhere.’¹

The Order of Austin or Black Canons (so-called from the colour of their habit) had its first seat in Colchester, where a house was founded about A.D. 1105, and it very soon spread widely.

It was an Order of regular clergy holding a middle position between monks and secular canons, almost resembling a community of parish priests living under rule (*Ency. Brit.*, Vol. I. 190, 9th edition).

The brethren claimed to have received their rule from Augustine of Hippo, A.D. 354-430.

‘Quite another impulse was given to the furtherance of monachism by Augustine. He formed a certain college of priests, who shared the episcopal house with him, ate at a common table, and copied in other particulars the observances of monasteries, but without losing their secular character. This was the origin of the institute afterwards famous as the Austin Canons, a foundation of the eleventh century’ (*E. B.*, Vol. XVI. 702c.).

‘In his treatise *De Opere Monachorum*, Augustine sets forth the need of making hard work an imperative factor of the monastic profession, notably on the ground that most of the monks in Africa came from the lower ranks of society, accustomed to manual labour, such as freedmen, farm-labourers and artisans’ (*E. B.*, Vol. XVI. p. 702c.).

The habit of the Austin Canons consisted of a black cassock under a white full-sleeved tunic, and over all a black coat and hood. A square black cap was also worn.

¹ W. A. Smith-Wynne, M.D., *St. Olave's Priory*, p. 7.

In 1225 the Prior obtained a licence to hold an annual fair on S. Olave's Day, July 29.

The taxation of 1291 shows that the Priory then held the rectories of Herringfleet and Hales.

The temporalities in Suffolk and Norfolk brought in £12 14s. 0¼d., giving a total income of £26 17s. 4½d. (Pope Nicholas Tax, *Record Commission*, 83b).

The *Victoria History of the County of Suffolk*, Vol. II., Religious Houses, p. 100 ff., gives the following particulars—

‘Licence was granted in 1377 by the Crown on payment of ten marks, to Edmund de Carlton, Chaplain, to alienate to the Priory of S. Olave property in Ashby and Herringfleet, for finding a lamp to be kept burning before the high altar in the Priory church, and for performing the offices of the dead at the anniversary of the five donors’ (Pat. I, Ric. II, pt. i. m. 3).

‘About 1390, S. Peter's, Burgh, was appropriated by leave of the Bishop, but in 1403 the appropriation was resigned, a small pension being reserved to the Priory’ (*Norwich Epis. Reg.* VI. 340).

The Priory was visited in 1493 by Archdeacon Goldwell. Thomas Bagot the Prior and five canons were severally examined; with the result that William Cokke was pronounced to be quarrelsome, and the Prior reported for not showing the accounts of the house to the canons. The canons complained that they were scarcely able to live (Jessopp, *Visit.*, 38–91).

The next recorded visitation was held in 1514 by Bishop Nykke. Prior William Dale stated that he had rendered an account yearly to the senior canons; that the canons were obedient; and that he had recently purchased certain lands of the value of £10 14s. 10d. and paid for them. Robert Starys, the sub-prior, said they did not rise for mattins at midnight, but at five o'clock; that they did not sing the offices save on festivals and Sundays, and that their number was

incomplete because of the insufficiency of income. The six other canons gave unqualified praise to the condition of the house. The Bishop enjoined on the Prior and canons that they were to furnish him with a sufficient dispensation from the Apostolic See for not observing the rule of rising at midnight for mattins, and ordered the canons to observe silence in cloister and quire on Fridays (Jessopp, *Visit.*, 129-131).

The Suffragan Bishop of Chalcedon, also Prior of Bromholm, held a visitation in 1520. The testimony of the canons was unanimous as to the good and religious condition of the house (*Ibid.*, 177).

Prior Dale and five canons appeared at the last visitation of Bishop Nykke in 1532, when the statements were unanimously good, and the visitor reported that there was nothing to amend (*Ibid.*, 284).

The Suffolk Commissioners appointed to take the inventories of the smaller monasteries visited S. Olave's on August 26, 1536.

In the quire of the church they found a silver pyx, two silver chalices, a copper cross, two candlesticks of latten on the high altar, an alabaster 'table,' and a linen altarcloth worth £4 2s. 10d. Other plate included a pair of censers with a strip of silver. There were but few vestments. The furniture of the various chambers, the hall, parlour, pantry and kitchen, was but ordinary. The cattle and implements of husbandry were valued at £12 1s. 10d., and the corn at £11 13s. 4d.

The total of the inventory only amounted to £27 os. 9d. (Proc. Suff. Arch. Inst., VIII. 85-7).

The house was suppressed among the smaller monasteries on Feb. 3, 1536-7. On the 8th of March a pension of ten marks was granted to William Dale, the last Prior.

The site of the Priory and its possessions were given to Henry Jernyngham on March 1, 1537-8 (*Misc. Bks.* (Aug.

Off.), CCX. fol. 23b), for the consideration of £92 8s. 6d. The grant is a very long document, reciting the possessions of the house, the impropriator having both great and small tithes, but not even the smallest stipend was reserved for the performance of Divine worship.

The Rev. Francis Haslewood, F.S.A., writing on 'Inventories of monasteries suppressed in 1536,' says, on p. 83 ff.—

'It is sometimes supposed that the life of the religious Orders was one of ease and luxury, but the property as described in the Inventory of 1536 must be regarded as proof to the contrary, for the furniture, in this and S. Olave's and other smaller monasteries of Suffolk, appears to have been of a most simple character.

'The sacred vessels used in Divine service, namely, chalices, patens, cruets, censers, candlesticks, etc., were of silver, but those for domestic use were usually of latten or pewter. Most religious houses had apparently an elaborate ritual, as the vestments and their colours are carefully described.

'It is well known that organs were in use in pre-Reformation times, a pair of organs being mentioned in the Priory of Redlingfield.

'The domestic furniture consisted of plain tables and chairs. Feather-beds were allowed for the monks. From the various schedules it is evident that ale was the usual beverage, as the utensils for its manufacture are specified in almost every instance.

'All that was required for the maintenance of the monks was prepared by themselves upon the premises, and therefore horses and domestic animals were necessary. A list of these as well as the various implements of husbandry were carefully enumerated.

'After a careful perusal of the several inventories of Church property, the conclusion may fairly be drawn that the life of the monks, so far from being corrupt, was one of devotion and industry.

'Their chief concern was their religious duties, and in order

'that these might be decently and reverently discharged, every provision was made. The costly character of the sacred vessels, books and vestments, contrast favourably with the simple and even mean furniture for their domestic use. They regarded nothing too costly for the service of God, whilst almost anything was deemed sufficiently good for themselves.'

According to the Valor of 1535 (*Recd. Comm.*, iii. 412), the gross receipts from the temporalities were £15 13s. 8½d. The spiritualities included the rectories of Herringfleet and Hales, together with a pension from the church of Burgh, amounting to the annual value of £5 2s. 7½d.

There is a survey on paper of this Priory, made in the twenty-eighth year of Henry VIII, now in the Augmentation Office, of which the following is an abstract—

PRIORATUS · SANCTI · OLAVI · IN · HERLINGEFLETE.

Compul. Ministrorum Domini Regis. Temp. Hen. VIII.

	£	s.	d.
Freton, Belton et Bradwell, Ter : et redd.	.	.	4 1
Burgh Castell, Pensio de Rector	.	.	1 6 8
Hales, Pensio de Rector	.	.	1 6 8

The thirteenth-century seal represents S. Olave, King and Martyr, crowned and seated on a throne, with an axe in his right hand and an orbs mundi in the left.

Legend—

S' . . . MUNE · EC ANT . . DE · HERLINGEFLE
RI . . . A ·

S · COMŪNE · ECCLĪE · SANCTI . . . OLAVI · DE ·
HERLINGEFETE . AD . RIPAM .

The Priory was dedicated to S. Olave (Olaf) and S. Mary, and in the church were two chapels, one dedicated to S. Mary and the other to S. Peter.

PRIORS OF S. OLAVE'S

William, occurs 1273.

Benedict, occurs 1301.

Thomas de Norwich, elected 1308.

William Dale, occurs 1309.

John de Norwich, elected 1329.

Philip de Porynglond, elected 1341.

John de Porynglond, elected 1354.

Roger de Haddiscoe, occurs 1370.

William de Holton, resigned 1371.

Henry de Brom, elected 1371.

John de Hanewell, elected 1391.

John Wyloughby, elected 1402.

William Dald, occurs 1403.

John Welles, elected 1430.

Thomas Bagot, elected 1480.

William Dale (last Prior), occurs 1514.

The principal ruins of the Priory were taken down in 1780, and there can be little doubt that as at Bromholm the buildings were used as a quarry.

All lovers of archæology owe a debt to the enthusiasm of the tenant of the Priory, Dr. Smith-Wynne, who, with Colonel Leathes' sanction, has done so much at his own expense to repair the neglect and indifference of past years.

The work of restoration may be best described in his own words : ' In 1904 the excavation and restoration of the principal part of the ruins which lay within the limits of the grounds was commenced. The first work was to remove from the Undercroft of the Refectory 120 tons of gravel and sand, which about seventy years ago had been used for raising the level of its floor to make it a labourer's dwelling. Brick partition walls had to be pulled down.

' The successive stages of the work occupied the winter months of three following years, during which the component



THE SEAL OF THE PRIOR OF S. OLAVE'S.

Facing p. 144.

' parts of this very interesting old Augustinian Priory were
' gradually unearthed and located. These up to date (1910)
' consist of the south, west and part of the north walls of the
' Conventual Church with its south aisle. The Cloisters
' occupy a space of twenty-three yards square, on the north
' side of the nave of the church, and the west wall is still
' standing.

' The north side of the Cloister is occupied by the Refectory
' over the Undercroft, which consists of a double row of six
' bays supported on Early English arches, the columns of
' which are ten feet apart. A screen wall divides off a chamber
' at its east end, which was originally twenty feet square, and
' the roof is supported by a central column. Several feet of
' the east end of this room have fallen in, and the roof has
' had to be supported by a brick wall.

' On Jan. 20, 1908, a curious discovery was made, viz. that
' the above central column was resting upon a spiral design,
' which has been pronounced by Mr. St. John Hope to be a
' beautiful specimen of a nether Roman millstone, four feet
' two inches in diameter. Its present purpose is believed to
' be that of a convenient support to the pillar, and may have
' come from the neighbouring Roman Castle (*Gariannonum*),
' in the parish of Burgh Castle. The material of this stone
' is lava (*trachyte*) imported from Saxony by the Romans.
' The site of the guest-chamber, the kitchen-court, chapter-
' house, warming-room and dormitories, none of which now
' remain, have been located from historical evidence.' ¹

¹ W. A. Smith-Wynne, *St. Olave's Priory*, p. 3 ff.

X

SURVEY OF LOTHINGLAND IN 1574 (QUEEN ELIZABETH)

L. P. Dom., Elizabeth, Vol. 171. No. 63.

‘ THE island is in circuit between 29 and 30 miles; it containeth [] parishes; it is environed near 20 miles towards the land with a great river and other fresh waters, which be in some places about eight score yards over, and some places more and some places less. And in the wide waters the depth of some places four fadome, most of two or three fadome, some places are sholder, but the straightest and the sholdest places being navigable for lighters or great burden. Other places thereof is environed with Yermothe Haven, which ebbeth and floweth and meeteth with the said fresh waters, and is in some place a mile broad and in some places deeper, and in other some sholder, but navigable as aforesaid. Where it is most sholder and where the waters be sholdest It is compassed with Marshes of great breadth on both sides the Ryvers. And the main sea environeth the said island about six miles and meeteth with the said waters at the one end of the Island, and meeteth them at the other end within a flighte-shoote where the ground is verie low and *was an havens mouth sometimes.* And may as it seemeth in a short space be cut through again without any great charge, and the passages in to and out of the Island are very easy to be kept. And so the Island seemeth to be very great defence for itsself, both against the Sea and by land, for none can come to it from the sea in the night time neither in the day time without sufferance of the Island if it be planted for defence as it was in King Henry

' the eight his daies, by reason of the sands in the sea which
' be as a wall to the same haven, a road for ships within.'

' The means for outward defence in the judgment of the wiser
' sort to have their places of defence reduced to their ancient
' strength, even such as were in Her Majesty's fathers days
' provided to be contynued, (videlt) the three old Bulwarks
' to be reared of new at the charge of the Island and Country
' adjacent. The blockhouse being now eaten up of the Sea,
' which was so planted as y^t did beate the South and North
' Roade, to be built of new and so planted as it may serve most
' to avoid, and then the Bulwarks and Blockhouses being
' stored with a convenient proportion of ordnance cannot
' (in our poor judgment) but make a strong resistance against
' all attempts of invasion of sea which ordnances we are humble
' suitors for the Island unto all your good Lordships, that you
' will be means for them unto Her Majesty that they may be
' once furnished of. And they be bound for ever after to main-
' tain them at their own and the Country's charge because the
' old are verie few and utterly unserviceable.'

Later paragraphs deal with the men residing in the island, armour and weapons, captains, fertility of the island, traitors and ' possessyoners ' there, also the government of the island. There exists in the same volume of State papers a *sketch or plan of the Island of Lothingland*, its churches, blockhouses, mansions, roads, etc.

XI

AN EXTRACT FROM THE WORKS OF THOMAS NASHE

THOMAS NASHE was born near Lowestoft in 1567, and died in 1601. He was a poet and pamphleteer, but he wrote with a loose pen, and his books published in 1599 were ultimately suppressed by the then Archbishop of Canterbury. His statements regarding Burgh Castle had better be taken cautiously, but they are quaint and interesting.

In an article entitled 'The Prayse of Red Herring,' pp. 204-206, the author tells of a fisherman who 'in the Punieship or nonage of Cerdicke sandes, when the best houses and walles there were of mudde or canuaze, having drawne so many herrings, hee wist not what to do withall, hung the residue that he could not sel, in the sooty roofe of his shad a drying . . . which were as white as whales bone when hee hung them up, nowe lookt as red as a lobster. It was foure or five days before hee or his wife espied it, and when they espied it, they fell downe on their knees and blessed themselvs and cride, a miracle, a miracle, and with the proclaiming it among their neighbours they could not be content, but to the court the fisherman would, and present it to the King, then lying at Borrough Castle two mile off. of this Borrough Castle, be cause it is so ancient and there hath been a Citie there, I will enter into some more special mention. The floud Waveney, running through many Tounes of hie Suffolke up to Bungay, and from thence incroaching nearer and nearer to the sea, with his twining and winding it cuts out an Iland of some amplitude, named Louingland. The heade Toun

‘ in that Iland is Leystofe, in which bee it knowne to all men
 ‘ I was borne, though my father sprang from the Nashes of
 ‘ Herefordshire.

‘ The next Toune from Leystofe towards Yarmouth is Corton,
 ‘ and next Gornston. More inwardly on the left hande, where
 ‘ Waveny and the river Ierus mixe their waters, Cnoberi urbs,
 ‘ the Cittie of Cnobor, at this day termed Burgh or Borough
 ‘ Castle, had his being. This cittie and Castle, saith Bede
 ‘ and Maister Camden, or rather M. Camden out of Bede, by
 ‘ the woodes about it, and the driving of the sea uppe to it,
 ‘ was most pleasant. In it one Fursæus, a Scot, builded a
 ‘ monastery, at whose persuation Sigebert, king of the East
 ‘ Angles, gave over his kingdome and led a monasticall life
 ‘ there; but forth of that monastery hee was haled against
 ‘ his will, to incourage his subjects in their battaile against the
 ‘ Mercians, where he perished with them. Nothing of that
 ‘ Castle save tartered ragged walles nowe remains, framed
 ‘ foure square, and overgrowne with briars and bushes, in the
 ‘ stubbing up of which, erst whiles they digge uppe Romane
 ‘ Coynes and bovies and anchors. Well, thither our fisherman
 ‘ set the best legge before, and unfardled to the King his whole
 ‘ sachel of wonders. The King was as superstitious in wor-
 ‘ shipping those miraculous herrings as the fisherman, licenced
 ‘ him to carry them up and doune the realme for strange
 ‘ monsters, giving to Cerdek sands the (birthplace of such
 ‘ monstrosities) many privileges, and in that the quantitie
 ‘ of them that were caught so encreased, he assigned a broken
 ‘ sluice in the Iland of Louingland, called Herring Fleete,
 ‘ where they shoulde disburden and discharge their boates
 ‘ of them and render him custome.

‘ Every manne will not clappe hands to this tale; the Nor-
 ‘ wichers imprimis, who say the first guilding of Herrings was
 ‘ deducted from them; and after this guise they tune the
 ‘ accent of theyr speech, how that when Castor was Norwich
 ‘ (a Toune two mile beyond this Norwich, that is termed to

‘ this day Norwich Castor, and having monuments of a Castle
‘ in its environing fifty acres of ground, and ringbolts in the
‘ walles whereto ships were fastened), our Norwich now upon
‘ her leggs was a poore fisher toune, and the sea sprawled
‘ and springed up to her common stayres in Confar Streete ’
(p. 211).

XII

THE SUFFOLK SHIP-MONEY RETURNS ¹ 1639 TO 1640 (CHARLES I)

MR. VINCENT B. REDSTONE, of Woodbridge, has transcribed and edited these Returns from the Harleian MSS. 7, 540-754, in the library of the British Museum. The book which he has written is interesting as giving the list of Burgh Castle inhabitants who paid ship-money, and throws a flood of light upon local history in the time of Charles I. I am greatly indebted to Mr. Redstone for permission to make a somewhat lengthy extract from his valuable book.

He says in the Preface—

‘ The Suffolk Returns are those of the Assessment for the last writ issued in November 1639. They are the Returns made by the Constables of the various Parishes, and transmitted by them to the Chief Constable of each Hundred, to be forwarded to the Sheriff of the County. The imposition of ship-money in 1634 was resorted to by Charles I to replenish his treasury during the period when he attempted to carry on Government without Parliament.

‘ In Suffolk the rate fell mainly upon the landowners, and they were more heavily rated than were the landowners of the adjacent counties. The continuous progress of the county in prosperity during the whole of the seventeenth century is marked by the fact that in the various assessments levied throughout England and Wales, in 1649, 1660 and 1672, Suffolk stood second only to Middlesex in incidence of taxation. ‘ This position was largely due to the extensive ship-building

¹ Published by W. E. Harrison, The Ancient House, Ipswich. 1904.

‘ industry carried on during that period. The Sheriff of Suffolk
 ‘ for the time was Sir Symond D’Ewes. On June 8, 1640,
 ‘ he wrote to the Council and pleaded “ deadness of trade,
 ‘ low price of all commodities raised from the plough and pail,
 ‘ scarcity of money, great military charges of last summer,
 ‘ accompanied with innumerable groans and sighs, which he
 ‘ received instead of payment often pressed and demanded.”
 ‘ He desired to be freed from levying distraint on the Hundreds
 ‘ of Mutford, Lothingland and Blythling, as the inhabitants
 ‘ were for the greater part poor farmers who could not obtain
 ‘ any money for their commodities, if they could get money
 ‘ for them they would pay.

‘ The incumbent was rated for his ecclesiastical estate,
 ‘ his temporal estate, and his personal estate, unless it was so
 ‘ small that it was not known how to rate it. His tithes and
 ‘ tithe-wheat were assessed as well as “ his lands in farm,”
 ‘ though for the necessary maintenance of his family urgent
 ‘ pleas of scarcity of money were made.

‘ Many persons found poverty, old age or sickness a cause
 ‘ of hindrance.

‘ The constables of Mutford “ could neither read nor write,”
 ‘ and lacking assistance from the inhabitants, “ were inforced
 ‘ to get a scrivener to write the assessment by such a rate
 ‘ as they could get.”

‘ In many cases the inhabitants did meet to agree to a rate,
 ‘ drawn up by the incumbent, churchwardens, constables and
 ‘ assessor.

‘ The burden of ship-money was intolerable to rich and poor,
 ‘ to the clergy as well as the laity.’

(III)

BURGH CASTLE

(March 27, 1640).

£11 1s. 6d.

* Greenwade, Wm., Esq., 5s. 5d.; Shoeard, Mr., 8s.; Wardel,
 Mr., for his temporal estate, 15s. 10d.; Wardel, Mr., for his

eccles. estate, 22s.; Wardel, Wm., jun., 4s. 7*d.*; Randall, Thos., 25s.; Padfield, Thos., 5s.; Newton, Rich., 6s. 2*d.*; Crane, Mrs., 8s. 4*d.*; Warren, Mr., 5s. 10*d.*; Trace, Wm., 14s. 4*d.*; Adams, Jn., 8s. 4*d.*; Gosling, Wm., 5s. 5*d.*; Reve, wid., 4s. 2*d.*; Brisingham, Jn., 6s. 2*d.*; Gosling, Thos., 1s. 9*d.*; Bacon, Jas., 1s.; Winston, Pet., 1s. 3*d.*; Reade, Erasmus, 10*d.*; Mawfery, Jn., 10*d.*; Willowes, William, 3s. 3*d.*; Lockles, Math., 10s. 1*d.*; Reve, Geo., 10*d.*

*Outsetters.*¹

Baret, Mrs., 8s. 4*d.*; Rising, Wm., 11s. 8*d.*; Woddroffe, Gabriel, 8s. 4*d.*; Stignall, Mr., 15s.; Townsing, Wm., Lowes, Wm., Sillet, Rich., 10s. 5*d.*; Heath, Jn., 10*d.*; Lands of the Lady Smith, 2s. 6*d.*

Jn. Adams	} (probably Constables).
Rich. Newton	
Peter Winson	

SUFFOLK HEARTH-TAX RETURNS. 1674 (CHARLES II)

On page 51 of the Suffolk Green Books,² Vol. XIII. No. 11, is given the list of Burgh Castle people who paid the Hearth-Tax.

The Preface states that ‘the Returns give us the names of ‘the occupier of every single house in Suffolk in the year 1674, ‘with the number of hearths that house contained. This ‘volume carries us into every town, village and hamlet in Suffolk ‘in 1674, sets us down at the door of each house, gives us the ‘name of its occupier, and tells how many fire-hearths he had ‘in his house. The names of those who were exempted from ‘paying rates by reason of their poverty are also given.

‘In the spring of 1662 Charles II entreated Parliament to ‘grant him a sum of money, and they granted him and his ‘successors two shillings a year on every hearth in England ‘and Wales. The tax was to be paid by the occupier. At

¹ Called elsewhere ‘out-dwellers.’

² Publisher, George Booth, Church Street, Ipswich. 1905.

‘ first it had to be collected by the local constables, but they
 ‘ being slack about it, officers appointed by the King had the
 ‘ collecting of it. From the very first this tax was odious to
 ‘ the people. It was resisted passively and actively : passively
 ‘ by false returns and concealment of hearths, actively by
 ‘ stoning the chimney-men who came to collect it.

‘ Many of the Justices of the Peace sympathized with
 ‘ the people. The tax continued through the reigns of
 ‘ Charles II and James II, but the very first thing that William
 ‘ III did was to send a message to the House of Commons
 ‘ that he was willing to agree to its being taken away. In
 ‘ April 1689 the Tax was repealed.’

Population of Burgh Castle.—If we reckon an average of five persons to each house, Burgh Castle would have a population of 160 : 32 houses at an average of five.

The First Chimney Act of 1662.

‘ If the Churchwardens and overseers of the Poor, with the
 ‘ minister of the parish, shall in writing certify yearly their
 ‘ belief that the house wherein any person doth inhabit is
 ‘ not of greater value than 20 shillings per annum, and that
 ‘ neither the person inhabiting it nor any other person using
 ‘ it hath lands or tenements of the yearly value of 10 shillings,
 ‘ nor hath goods of the value of £10, then upon such certifi-
 ‘ cate being made to the two next Justices of the Peace and
 ‘ allowed by them, the person on whose behalf the certificate
 ‘ is made shall not be returned by the Constable, and the said
 ‘ house is discharged for that year from the duty imposed by
 ‘ this Act.’

‘ In 1696 the window-tax took its place and continued till
 ‘ 1851, when it was repealed. In place of the window-tax
 ‘ came the tax on the house proportioned to its annual value.
 ‘ All three were taxes on the house, the only difference being
 ‘ in the way in which the value of the house was calculated.

‘ And one cannot quite see why calculating its value by the

'number of hearths in it should have been so odious as to cause
'continual strife, whilst calculating it by its number of windows
'should have been much less odious, and calculating it by its
'general appearance should have been accepted as a matter
'of course.'

BURGH (BURROUGH) CASTLE IN LOTHING.

John Mounsen . . . 2	Certified for—
Mr. Swift . . . 2	Widow Durrant
Mr. Fleet (Rector) . 7	Henry Smyth } 3
William Reake . . . 1	Edmund Leech } .
Capt. Ravens . . . 9	Widow Morfery 2
Mr. Maky 1	Widow Skirry
Mr. Shepperd . . . 6	Richard Clarke } 3
Vox. Uttinge . . . 5	Widow Playter }
Nicholas Woolmore 4	Ro. Willowe
Nath. Bunflo . . . 2	Mary Hodges } 3
Nicholas Rope . . . 2	Widdow Pettit }
James Smyth . . . 1	Jo. Baldwin
John Mathews . . . 2	Jo. Watson } 3
Mrs. Warrin . . . 7	Ro. Gyton }
Richard Lasey . . . 5	—
Thomas Wassall . . 5	14
John Wilson . . . 2	
Richard Hamont . . 2	
Widow Piper . . . 1	

—
66

Capt. Ravens 2 } Empty 4.
Henry Nevell 2 }

N.B.—32 houses : 13 houses unable to pay, showing considerable poverty.

XIII

THE CHURCH

THE earliest reference to the church is to be found in Domesday Book, A.D. 1086, where the Manor of Burch (Burgh) is mentioned as possessing 'one church with ten acres and an 'acre of meadow. Then valued at one hundred shillings, now 'at one hundred and six shillings.'

'Then' refers to the reign of Edward the Confessor (A.D. 1042-1066), and clearly points to a Saxon church at that time. There is a strong probability that our present church was erected on the site of this Saxon church. The Norwich Taxation of A.D. 1254 assesses the value of the church at nine marks, *i. e.* £6, and the Taxation of Pope Nicholas in A.D. 1291 at £6 13s. 4d.

Nothing further is known of the history of the church until the Reformation, when, at the beginning of the reign of Edward VI, Inventories of Church Goods were taken by Commission. There is no list of Church Goods removed from Burgh Castle Church, but there is a note of what was left in Edward VI's reign, some years after the first inventories were made.

Public Record Office Copy

Inventories of Church Goods. Suffolk.

Temp. Edward the Sixth [Exchequer (Augmentation office). Miscellaneous Book, Vol. 509].

[Extracts].

[fo. 14] The boke off the remayne of all the plate and belles within the countye of Suff.

[fo. 30]	Lothyngland hundred.	
Borough Castell.	Chalice one w ^t a patent.	
	wa ^ƿ	ix. oȝ
	Greate Belle	iiij

[fo. 49 ^d]	H. Lasheworth,
	John Jernegan,
	Willm Waldegve ^ā ƿ,
	Oywn Hāpton,
	T. Cornwaleys,
	H. Goldynghm. ^ā

THE ADVOWSON

The history of the advowson is intermixed with that of the Manor. Reference has already been made in the history of the Manor, p. 105, to the grant of the advowson to the Prior and Canons of Herringfleet or S. Olaves by Henry III, who confirmed the gift of Roger de Burgh.

Postea ven' Prior Sci' Olavi de Herringfleet et Dic' quod ipse habet advoc' Eccæ' prdcæ' ex dono Rogeri de Burgo hend' in perpet' Elemos' et Hen. Rex p' r' Dni' Rx' nunc remissit eid' Priori et succ' et p'fert Cartas quæ hoc id' testant. *Plita Coronæ apud Gypp.*, A^o 14, E 1, Rot. 27.

With the exception of one short period, 1390-1403, when the Bishop of Norwich appointed, the patronage was vested in the Prior and Canons of S. Olave's until the Reformation, when it passed to Henry Jernyngham, and in 1575 to Thomas Crofts. After the death of Thomas Crofts the patronage passed to the Crown.

LIST OF INCUMBENTS

By permission of Mr. Leonard G. Bolingbroke, Registrar of the diocese of Norwich, I have been able to copy the list of

Rectors of Burgh Castle from Dr. Tanner's epitome, now in the Diocesan Registry. Thomas Tanner, author of the *Notitia Monastica*, was appointed chancellor of the diocese in 1701, and eventually became Bishop of S. Asaph.

He was a most painstaking and accurate student of the Episcopal records, and it is to his indefatigable labours that we owe the subjoined list of incumbents, with other interesting particulars.

Burroughe Castle. (Reg. iv. 13).

Domesd. Estimatur ad X marc. Procuratio. Synodalia per añum Advoc. conc. Pr et Rog de Burgo et confirm p R Hen. iii (Plac. Cor. 14, Edw. Suff. de Heryngfleet). dd S. Petro (Po. 394, etc.) dd S. Petro et Paulo. (Cage. 74). Denarii S. Petri.

Reg. i. 8. 7 Id. Apr. 1302. Petr. de Hecham¹ ad præs Pri et Canon S. Olavi. Vac. 1312 (Reg. l. 50).

Reg. i. 8. 6 Kal. Febr. 1313. Tho. de Bradewell ad præs. eorund.

Reg. ii. 20. 3 Non Apr. 1328. Math. de Rollesby ad præs. eorund.

Reg. iii. 27. 17 Jun. 1339. Joh. de Garboldesham (pmut cum Lowiftoft) ad præs eorund.

Reg. iv. 49. 20 Mart. 1344. Adam de Subiviâ ad præs. eorund.

Reg. iv. 3. 23 Febr. 1345. Petr. de Normandby ad præs. eorund.

Reg. iv. 81. 26 May 1349.² Rob. Bernard de Poringland ad præs. eorund.

Reg. vi. 3. 26 Nov. 1370. Reg. Wychie ad præs. eorund.

Reg. vi. 70. 28 July 1380. Joh. de Carleton.

Reg. vi. 361. About 1390. Appropriatio ecclesiæ S. Petri de Burgh in Luthingland.

¹ De refers to the *town* whence the priest came, not necessarily his birth-place.

² Year of the Black Death.

Reg. vi. 293. 10 Apr. 1403. Joh. Wylughby. Prior S. Olavi
et Conventus resignavit ecclesiam de Burgh appropriatur
in manu Dñi Ep̃i Norvic.

Reg. vi. 293. xi Apr. 1403. Galf. Walfre ad præs. eorund.

Reg. ix. 1. 4 May 1425. Will. Foster „ „

Reg. xi. 29. 20 Mart. 1452. John Kilborn „ „

Reg. xii. 105. 2 Mart. 1483. Rob. Wrenn „ „

Reg. xiii. 4. 5 Jan. 1504. Will. Wrenn „ „

Reg. xiii. 4. 5 Jan. 1504. Will. Jakson „ „

Reg. xiv. ad fin 12. 6 Apr. 1533. Rob. Thorn ad præs. eorund.

Reg. xviii. 92. 7 Nov. 1554. Ric. Thacker ad præs. Henr.
Jernyngham.

Reg. xviii. 164. 31 Mart. 1556. Christoph. Winnington ad
præs. ejusd.

Reg. xviii. 193. Apr. 1558. Rog. Wright. ad præs. ejusd.

Reg. xviii. 120. 24 Nov. 1558. John Underwood ad præs.
ejusd.

Reg. xix. 217. 15 Feb. 1575. Tho. Bower.

Rich. Russell. ad præs. Thō
Crofts Arm.

Reg. xx. 110. 28. Jul. 1584. Joh. Underwood ad præs. Dnæ. R.

Reg. xx. 136. 22 Apr. 1586. Will Coe¹ ad præs, Dnæ. R.
1604 (Cons).

Reg. xxii. 50. 14 Aug. 1614. Will. Ward² ad præs. Dni. R.

Reg. xxii. 60. 12 Apr. 1617. Will. Ward ad præs. Dni. R.
Unit Belton.

Reg. xxii. 60. 30 Aug. 1660. Sam. Fleet ad præs. Dni. R.
Unit Belton.

Reg. Moor. 17 Apr. 1694. Tho Charges. Unit Belton.

To the Rectory belongeth an old house with 32 acres
of glebe, whereof 24 are arable; all tithes paid in kind,
save tithe calf they pay none, nor yet lackage, but for
herbage 3*d*. a calf.

Terrier. House and about 40 acres of land.

¹ By return of 1603 he was curate, and therefore could not be inducted.

² In Suffolk Archdeaconry Inductions, Will. Wardill.

Tith Herbage of Bulfleet Marsh and Fisher's Marsh.
Church Close. Tith Wood in kind. Depos. 1587, ||412.

Incumbents since A.D. 1694

- 1714. John Ellys. The Crown. Unit. Belton.
- 1728. John Pitcairne. The Crown. Unit. Belton.
- 1753. John Bellward. The Crown. Unit. Belton.
- 1792. Harry Charles Manning. The Crown.
- 1829. Charles Green. The Crown.
- 1857. Thomas Henry Hawes. The Crown.
- 1888. George Venables. The Crown.
- 1906. Louis Harald Dahl. The Crown.

SUFFOLK ARCHDEACONRY

Book of Mandates sent forth by two Archdeacons as appears in this book.

Peter Crampton, Registrar.

Inductions in the time of the Venerable Thomas Winter, Archdeacon of Suffolk, in the Cathedral Church of Norwich from 1526 until 1617.

It should be noted that the entries in Induction book are varied owing to doubts as to presentation, etc.; also when the priest was not '*Rector*,' as William Coe, who by the return of 1603 is given as '*Curate*,' and therefore could not be inducted. Only '*Rectors*' are inducted into benefices.

When the patron did not nominate within six months after a vacancy the right for that time fell to the Bishop, hence ad coll. ep. per laps. temp. 1585, Robt. Nawe. A second entry, as in the case of John Underwood, 1558 and 1584, might occur because the prior mandate for induction had not been carried out.

Burgh Castle, R. 10, 63, 76, 82, 154, 157, 197, 200.

Inductions.

7 April 1531. Robert Thorne. Patron, Prior and Convent of S. Olave's.

- 7 Nov. 1554. Ricd. Thacker. Patron, Sir Henry Jerningham.
 4 Mar. 1556. Christopher Winnyngton. Patron, Sir Henry Jerningham.
 16 Dec. 1558. John Underwood, A.M. Patron, Sir Henry Jerningham.
 1 Aug. 1584. John Underwood. Patron, The Queen.
 8 Jan. 1585. Robt. Nawe. Ad. coll. ep. p. l. t.
 15 Aug. 1614. Wm. Wardill.
 21 April 1617. Wm. Wardill, A.M., Vicar of Belton and Yoxford.

John Underwood was also on 6 Dec. 1600 inducted to the Rectory of Blundeston, and two years earlier to Fritton, 15 Aug. 1598.

CURATES OF BURGH CASTLE

1603. William Coe.
 1796-1800. Thomas Baker.
 1800-1811. Samuel Baker.
 1811-1812. Lombe Athill.
 1812. S. C. Smyth.
 1812-1829. William Colby.
 1854. George R. Edwards.
 1856. Henry Leigh Bennett.
 1900. James Edmonds.

Churchwardens of Burgh Castle (from 1721 to 1912).

1721-1722, George Harris; 1723, Thomas Killett; 1724-1725, George Harris; 1726, Thomas Killett; 1727-1729, Richard Charles; 1730-1733, Thomas Killett; 1734, George Harris; 1735-1737, Robert Jackson; 1738-1740, Richard Charles; 1741-1743, George Harris; 1744, John Killett; 1745-1764, George Harris; 1765-1768, Bernard Bowles; 1769, George Harris; 1770-1787, Henry Glasspoole; 1788-1789, John Neslin; 1790, George Neave; 1791-1799, John Glasspoole; 1800-1818, John Neslin; 1819-1830, William

Cobb; 1830-1846, John Neslin; 1847, John Neslin and Ambrose Palmer; 1848, James Crow and Ambrose Palmer; 1849-1862, James Crow and Charles Cory; 1863-1868, James Crow and Thomas Bashford; 1869, Noah Ward and William Crow; 1870, Noah Ward and George Thrower; 1871, John Draper and Alfred Hawes; 1872, Captain Dods and Alfred Hawes; 1873, Captain Dods and Thomas Ottley; 1874, James Laws and Benjamin Glover; 1875-1877, Thomas Ottley and Benjamin Glover; 1878, James Harrison and William Jackson; 1879, James Cattermole (People's Warden not appointed); 1880, James Cattermole and John Gobbitt; 1881-1882, James Cattermole and Francis Clay; 1883-1884, Noah Ward and James Cattermole; 1885-1887, Samuel Read and William Clark; 1888, Francis Clay and William Clark; 1889-1891, Samuel Read and Francis Clay; 1892-1894, James Laws and Frederick Chambers; 1895-1904, Henry Frederick and Frederick Chambers; 1904-1913, Henry Frederick and Robert Beck.

Sidesmen for 1912. Edmund Beeching, William Carrier, William Howes, Walter Primrose, Harry Stansfield.

PARISH CLERKS OF BURGH CASTLE

Henry Eules. Buried Feb. 22, 1739.

John Cotton. Appointed 1739. Death unrecorded.

Thomas Burgess. Appointment unrecorded, but the Register states that he was Clerk in 1834, and that his salary was raised from £1 to £1 10s. 'A good, plain and suitable great coat' was provided for the Parish Clerk for use on Sundays and when on duty, at a cost of £2 2s., raised by subscriptions. He was buried March 18, 1849, aged 84.

Charles Burrage. Appointed Nov. 28, 1846. He agreed to allow Thomas Burgess, who resigned the office in consequence of old age and infirmities, the sum of £1 annually. He died at Gorleston, aged 86, and was buried at Burgh Castle, Feb. 27, 1889.

James Bullock. Appointed Deputy Clerk in 1874, and Mr. F. W. Ferrier Clerk, as Charles Burrage had left the Parish without notice, not having resigned his office. James Bullock was appointed Clerk in 1888, and died Sept. 24, 1910.

William Bullock acted as Deputy Clerk for his father for several years. Mr. Walter Primrose was appointed Clerk at the Easter Vestry in 1911, and appointed William Bullock as his Deputy.

THE CONDITION OF THE ARCHDEACONRY OF SUFFOLK IN 1603

In the British Museum among the Harleian MSS. collections (595, No. ii. f. 168) is to be found the substance of certain returns made by the clergy of the Diocese of Norwich, in reply to a circular letter addressed by Archbishop Whitgift to the Bishops of the Province of Canterbury in June 1603, requesting to be informed of the number of communicants in the diocese and the number of Recusants. A Recusant was one who refused to attend Divine worship in the Church of England, or to acknowledge the ecclesiastical supremacy of the Crown. 'Heavy penalties were inflicted on such persons, but they pressed far more lightly on the simple Recusant or Non-conformist than on the Roman Catholic Recusant, the chief object being to secure national unity and loyalty to the Crown, in opposition to papal excommunications which declared British subjects absolved from their allegiance (as in 1570), and to plots against the Government' (Blunt, *Annotated Prayer Book*, p. 24).

The Returns furnish us, as Dr. Jessopp points out, with 'as near an approximation to a census of the population as in those days had ever been aimed at. For in every parish the communicants comprised the whole body of the adult inhabitants, who were all bound to receive the Sacrament of Holy Communion under heavy penalties, and who, if they did not receive it, were classed under the head of Recusants, and stigmatized accordingly.'

Archdeaconry of Suffolk.

DECANATUS DE LUTHINGLANDE.

<i>Name of Parish and Minister.</i>	<i>Number of Communicants.</i>	<i>Number of Recusants.</i>	<i>Number of persons who do not receive.</i>	<i>Impropriations, Endowments, Curacies.</i>	<i>Patron.</i>
Burgh Castle	74	None.	None.	An impropria- tion served by a Curate, who hath for his stipend, £4.	The Kinge's Majestie.
Mr. William Coe.					

During the Commonwealth period, 1649–1660, the fabric of Suffolk churches suffered terribly. A ruffian, William Dowsing, was appointed as Parliamentary visitor for the purpose of demolishing superstitious pictures and ornaments of churches within the County of Suffolk. ‘They violated the graves, ‘threw out the bodies of past benefactors and the remains ‘of men who had represented the Nation’s honour on many a ‘battlefield; they sold the lead of their coffins, pulled out and ‘broke up the memorial brasses.’¹ The neighbouring Church of S. Andrew’s, Gorleston, was shamefully pillaged, and at S. Nicholas, Great Yarmouth, in 1649, statues, pictures, chapels, and stained windows were ruthlessly destroyed. The church was divided into three distinct places of worship: the chancel being used by the Independents, the north aisle by Presbyterians, and the central nave and south aisle by the Church of England.

Burgh Castle church could hardly have escaped the fury of Dowsing. The rood-loft and screen, memorial brasses and other ‘superstitious images’ in all probability were destroyed.

The Restoration in 1660 ushered in better days, although the damage done to the churches was irreparable. The Church of England again resumed her services, and the clergy, many of whom had been ejected from their livings during the Commonwealth, were restored to their benefices.

In 1663 (Charles II) the Tenor Bell was first rung, while in 1665 the oldest register book at Belton tells that the plague raged there in the spring of that year. No doubt Burgh Castle suffered from the visitation.

¹ Rev. Forbes Phillips, *Gorleston and its Churches*.

The Churchwarden's accounts, 1721 to 1838, supply various details as to the up-keep and repairs.

At a meeting held April 16, 1846, the Rev. Charles Green, Rector, Chairman, John Neslen and J. D. Martin, Overseers, the Rector having reported that the sum of £336 12s. had been raised towards the enlargement of the church by the addition of a North Aisle, it was agreed that the Aisle should be built, that the roof of the Nave should be ceiled with a boarded ceiling, and that new seats of carved oak should be erected in the Nave and Aisle.

The Committee appointed to carry this out were: the Rector, Mr. Richard Ferrier, Mr. Cory, Mr. J. Neslen, Mr. Ambrose Palmer and Mr. Martin.

The above work was completed at a cost of £498 19s. 6d.

Amongst the Donors were—

Mrs. Nesbitt, £100; Society for Enlargement of Churches and Chapels, £60; Mrs. Baret (Lady of the Manor), £100; Rev. Charles Green, £25; the family of Dowson, Yarmouth, £20; Charles Cory, £25.

Soon after the Tower was thoroughly repaired.

Forty-two years later, in 1888, when Canon Venables became Rector, a new roof over the Aisle was erected, the old one being decayed.

In 1896, at a cost of £33, raised by subscription, the walls and pillars of the church were cleaned, the pulpit and Chancel repaired, and the inner face of the East wall made perpendicular.

In 1899 a new window was erected in the Nave, and in 1905 the beams supporting the roof of the Nave were strengthened, at a cost of £7 16s. 3d.

In 1908 £5 10s. was spent on repairs to the Tower.

THE DEDICATION

On coming to Burgh Castle as Rector in 1907, I found that the church was dedicated to S. Peter, and that this was

corroborated by all writers who referred to the church, with the exception of Suckling, who in his *History of Suffolk*, assigns the dedication to S. Peter and S. Paul. In popular opinion, and notably in the diocese of Canterbury, the separating of S. Peter and S. Paul was often made before the Reformation. An illustration of this tendency may be found in the history of the dedication of this church. The earliest reference to the dedication occurs in the Norwich Episcopal Registers (Nor. Epis. Reg., VI. 340); 'About 1390 S. Peter's, Burgh, was 'appropriated by leave of the Bishop.'

Through the kindness of Mr. Leonard G. Bolingbroke, Diocesan Registrar, I find that there are two references in pre-Reformation wills, one dated (Reg. Cage, p. 74) about A.D. 1500, giving the dedication as S. Peter and S. Paul, the other (Reg. Popey, p. 394), dated between A.D. 1501 and 1504, assigning the dedication to S. Peter. Both these wills can be seen at the Norwich Probate Registry. The former, probably that of a Burgh Castle farmer, is of the highest documentary evidence—

'In dei nomine, Amen, I, John Leveryche, beinyng in 'a good and a lawfull meynde the first day of the moneth of 'Octob̄r in the xvj yer of the Reygne of our Sowayn lord 'kyng Henry the vij makyth my testamēt on this wyse: 'first I bequeth my soule on to Allmyghty God and onto our 'blessed lady sentt Mary and onto all holy seints in heven and 'my body to be buryed in the church yard of seint petyr and 'powle in Burgh Castell.'

The remainder of the will is curious, and worth recording as an illustration of mediæval times—

'I geve to the hey auter of y^e same churche xij^d. Itm I 'geve to the reparacion of the same church x^d. Itm I geve 'to Katerine my doughter ij of the grettest ketylls, and to 'of the grestest potts of Bras and a gret Bras panne vij platers 'and vj dishes of pewter iij saucers of pewter. It I geve 'to the same Katerine my doughter j couerlyt j blanket

‘and all the shets except I will that Wiffm leverych have it delyvered.’

‘Itm I geve to the same Katerine j donge Itm i geve to John my sone j pot of Coleyn Bras Itm I geve to Thomas my sone j Bras pot Itm I geve to Katerine my doughter ij tabull clothes j spruce chist Itm I geve to Isabell Larke a towell and to Annes Baker and other Towell and to the said Kateryn my doughter an odyr Towell Itm I bequeth to eche of my godchildr with Inne the Towne ij bushells barley. The Resydewe of all my goods I putt to the disposicōn of myn executors whome I name Wiffm Newton and Thomas (Clef?) and I will they do Freir Grey syng for me a Trentall as sone as it may be done.’

Proved in the Episcopal Consistorial Court of Norwich on the 28th of October, 1500.

‘The linking together of S. Peter and S. Paul is as old as the days of S. Clement of Rome, the immediate successor of the Apostles. In his Epistle to the Corinthians (chap. v.) he joins them together as twin examples of patient suffering.’¹ The belief was entertained by several ancient writers that these two saints suffered death upon the same day of the month, but in different years.

‘There is no question that at an early date the festival of S. Peter and S. Paul was celebrated at Rome.’²

In the Sacramentary of Pope Leo (A.D. 440–461), June 29 is marked as ‘the natale of the Apostles Peter and Paul’ (at Rome). In 1553 (Edward VI) the Kalendar of the Primer or Book of Private Prayer marks—

June 29. S. Peter, Apostle.

June 30. Commemoratio S. Pauli Apo.

‘The observance of a commemoration of S. Paul on June 30 (still so marked in the Roman Kalendar) has been accounted for by the fact that the Bishop of Rome, celebrating mass

¹ Frances Arnold-Foster, *Studies in Church Dedications*, Vol. I. p. 51 ff.

² Bp. Dowden, *Church Year and Kalendar*, p. 60.

'first at the tomb of S. Peter, and afterwards on the same day having to go a long distance to the tomb of S. Paul, there to celebrate again, it was arranged to observe the festival of S. Paul on the day after June 29, with a view to avoiding the fatigue and inconvenience of the two functions on the one day.'¹

'The Feast of the Conversion of S. Paul (P.B., Jan. 25) was of comparatively late origin, and was not brought into prominence in our own Church until after the Reformation, when the festival was borrowed from the Kalendar of the Scottish Episcopal Church.

'It was natural, therefore, that the two names so closely associated the one with the other should be reproduced together in the dedication of many a parish church.'²

The dedication to S. Peter and S. Paul is, with hardly an exception, of pre-Reformation date.

The tendency to separate the saints *before* the Reformation was continued *after* the Reformation, and may be accounted for—

(1) When the Reformers of 1549 assigned Jan. 25 to S. Paul, there was at once a danger of S. Peter being dropped out. Two patronal festivals were not likely to be kept, the first of the two names therefore naturally got the preferment.

(2) The shorter dedication, *i. e.* to S. Peter, was the easiest to remember.

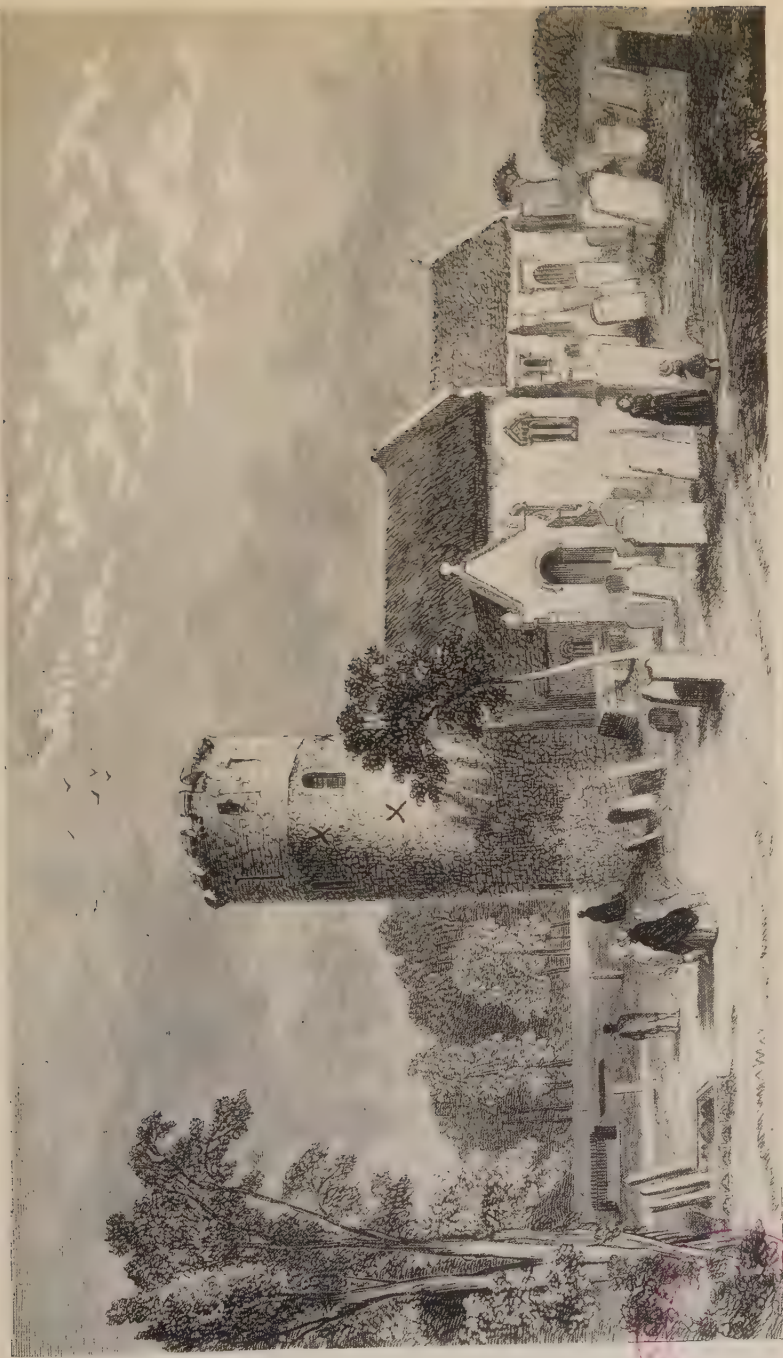
On the evidence of the pre-Reformation will of 1500, evidently drawn up by a priest who would not be likely to make a mistake as to the dedication, there can be no doubt that the church at Burgh Castle was originally dedicated to S. Peter and S. Paul.

THE CHURCH FABRIC

The Church (S. Peter and S. Paul) is a small building of flint with stone dressings, chiefly Perpendicular in style. It

¹ Bp. Dowden, *Church Year and Kalendar*, p. 60.

² Frances Arnold-Foster, *Studies in Church Dedication*.



THE CHURCH, EARLY NINETEENTH CENTURY.

consisted until 1846 of Tower, Nave and Chancel. Portions of the church are of Early English times (1190 to 1270), and some of the Decorated period (1270 to 1377). Other later parts are debased and inferior.

The Tower. The lower portion of the tower is of flint, and of Norman work (1066 to 1160). It will be noticed that a few Roman bricks have been incorporated with the flint. This is the oldest part of the church, and has stood for more than 800 years.

The upper portion is of red brick, and has Early English windows. It was built to make room for the belfry. The height of the tower is 50 feet, and from the summit a commanding view can be obtained of Breydon Water, Great Yarmouth, and the surrounding country.

The towers in this locality were almost certainly built round simply because no stones for quoins were at hand. The flints were placed together in the only possible way where quoins, sometimes called Ashlar, Achelar, or Ashler, could not be obtained. Ashlar means a hewn or squared stone, and is of great use in bonding the corners of a building.

There are forty round towers in Suffolk and many more in Norfolk. 'The large majority are of Norman work and only a very few of later date. They are built of flints, sea-pebbles and occasionally, general rubble, banded together with an abundance of mortar, and are generally without staircases.'¹

Bells. The inscriptions on three good bells are as follows—

The Tenor Bell : ' John Darbie, made me 1663.'

The Second Bell : Thomas Killett, Churchwarden.

George Harris, Overseer, 1732.

The Third Bell : ' Thomas Newman, made me new, 1732.'

John Pitcearn, Rector.

John Darbie, who made the Tenor Bell (diameter, 2 ft. 9 in. ; height, 2 ft. 3 in.), lived in the time of the Commonwealth

¹ J. C. Cox, *County Churches : Norfolk*, p. 5.

(1649-1660), and in the reigns of Charles II and James II (1660-1689). The later portion of the seventeenth century was a great period for bells, and John Darbie, who worked at Ipswich, was quite a famous bell-founder, and from 1658-1691 cast no fewer than 101 bells in Suffolk alone. In the late Rev. John Raven's book on the Bells of Suffolk, he mentions that the one bell at Belton was also cast by John Darbie in 1664, the year after the casting of our Tenor Bell, and this was at a time when the Rev. Samuel Fleet was Rector of both Burgh Castle and Belton. The Rector evidently decided to have a new bell hung in each of the towers.

The second and third bells (diameters, 2 ft. 8 in. and 2 ft. 5 in.; heights, 2 ft. 2 in. and 2 ft.) were both cast by Thomas Newman in 1732 (George II), whose headquarters were at Norwich. He also was a great bell-founder, and began work at the early age of nineteen.

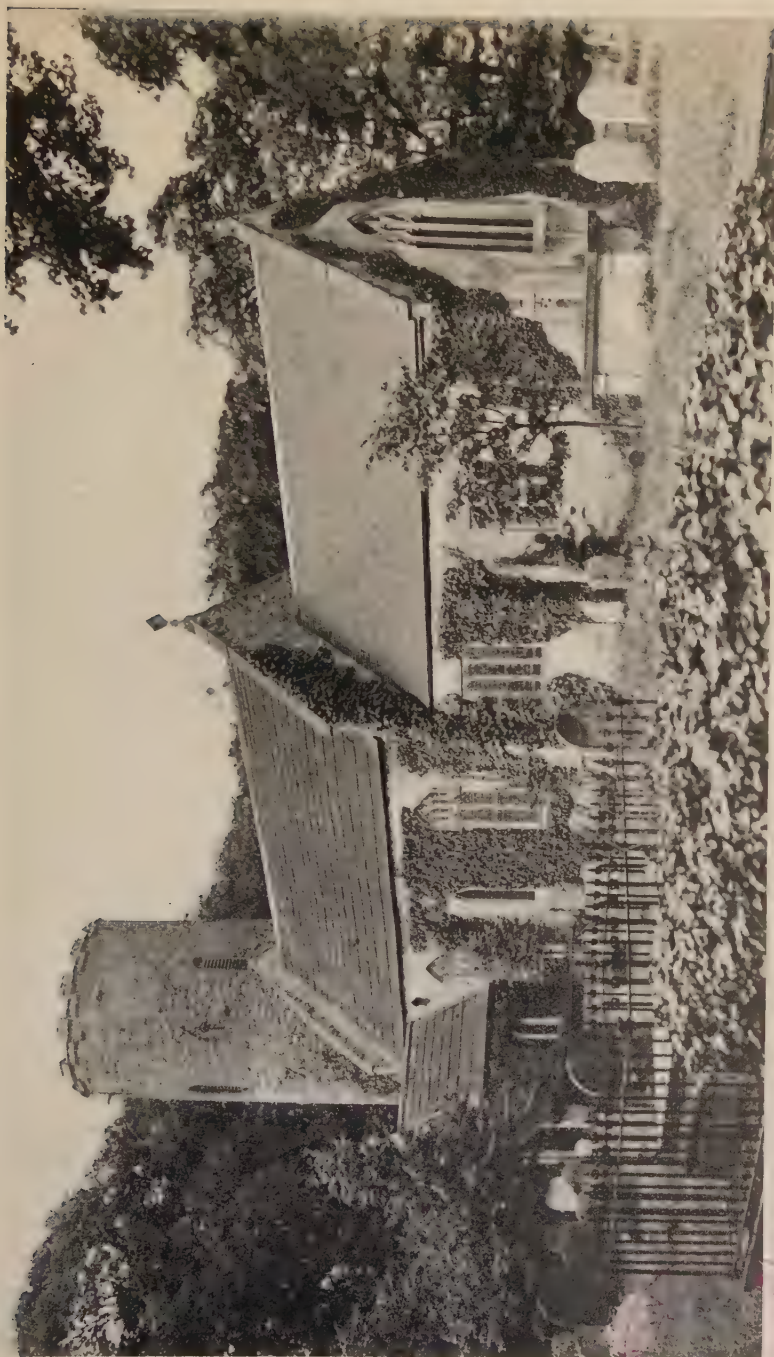
The neighbouring church of S. Nicholas, Bradwell, also possesses three bells, two of which have most interesting Latin inscriptions—

The Tenor Bell: 'Hac in Conclave Gabriel nunc pange
suave.'

The Second Bell: 'Petrus ad Eterne Ducat nos Pascua Vite.'

The translation of the Tenor Bell would be, 'In this chamber, 'Gabriel, now sound sweetly,' this inscription being found on twelve other bells in Suffolk.

In S. Luke i. 26 ff. we read that the Angel Gabriel was sent from God to the Blessed Virgin Mary with the message that she should bring forth a Son, and His Name should be called Jesus. Bells bearing this salutation were used for the ringing of the 'Angelus,' which in the Middle Ages was rung thrice a day, usually at six in the morning, at noon, and at six in the evening, at the sound of which every one was supposed to say the 'Angelus,' a brief commemoration of the Incarnation,



THE CHURCH (EXTERIOR),

Photo by Sir Benjamin Stone.]

consisting of three appropriate passages of Scripture. Our forefathers at Bradwell and at Burgh Castle must have often heard the ringing of the 'Angelus' bell and knew its significance. In the case of Bradwell's second bell, S. Peter, as one of our Lord's leading disciples, was invoked in the words, 'May Peter lead us to the joys of eternal life.'

The Roof. From the Churchwarden's Accounts (1721-1820) we learn that the roof of the Nave was thatched and was a constant expense, owing to the depredations of sparrows. It is now covered with tiles.

Dial Markings. On the south wall of the church there are two of these 'marks.'

On the Nave buttress there is a 'mark' in the shape of a wheel. There are twenty-four spokes, and the spokes are drawn above as well as below the horizontal. There is also a deep hole in the centre.

On another buttress there is another 'mark,' with only six rays cut in the stone, below the horizontal, and in the centre a piece of iron which has been broken off.

A correspondence was started in the *Eastern Daily Press* in July 1910, in which various theories were advanced as to the purpose of these markings.

(a) It was alleged that the so-called 'Sexton's wheel' might account for some of them. Only two of these iron wheels are in existence, and both are in the Diocese of Norwich, one at Long Stratton in Norfolk, and the other at Yaxley in Suffolk.

'They were used to tell the length of a period of penance appointed by the priest. The method was as follows: After confession had been made and the penance duly set, the length of time had to be settled. For this purpose the priest spun round a movable pointer which rested on an upright rod fixed in the centre of these wheels. The outside marks on the wheels represented in each case a festival of the church, and the penance lasted till the date of that one opposite which the pointer stopped. Thus, it might happen

'that the penance would continue nearly a year, or perhaps 'only a few days.'¹

(b) A letter from the Rev. E. E. Montford, Swanton Abbot Rectory, suggested that the so-called 'sundial' marks were 'primitive "protractors" cut by the old stonemasons by 'which to set their "sliding bevels," or to form gauges for 'the angles at which to cut the stones.'

(c) The 'marks' of the masons who restored the churches.

(d) Sundials. In a most suggestive article in the April number (1912) of *Knowledge*, by Leo L. W. Gaye and Arthur Galpin, entitled 'Saxon Sundials, Masons' Marks and Consecration Crosses,' it is stated, p. 131, 'The Saxons divided "Time" 'into "Tides," each of three hours, and their earlier dials, 'which are semi-circular, mark four tides (daytime). The 'circular dials, marking eight tides (day and night), came 'later. At a later period these divisions were subdivided, 'and still later further subdivided, until at last they were 'brought into conformity with the twenty-four method. 'Some persons say, "as the sun cannot throw a shadow 'upwards, these dials cannot be sundials," but the reply to 'this appears to be that, having selected the chariot-wheel 'as the shape or form of the sundial, it was natural to use the 'complete form even though only the lower half was needed.'

Now this may be the explanation of the chariot-wheel 'mark' on the South Buttress of our church, which has twenty-four spokes above and below. The other 'mark' is undoubtedly a sundial.

In a letter, dated Aug. 28, 1912, Mr. Arthur Galpin states: 'I consider it correct to refer to the dials as "Saxon," because 'although many are obviously of a very much later date, they 'are "Saxon" dials just the same—the name indicating the 'style or description of dial, and having no reference to the 'actual period at which it was made.'

Mr. J. C. Cox, in *Norfolk County Churches*² in an Appendix,

¹ Rev. T. D. Chute, Letter to *Eastern Daily Press*, July 21, 1910...

² George Allen & Sons, 1910.

gives a tabular statement of traces of dial marks in Norfolk churches. He fully upholds the sundial theory and concludes, 'My own notion is that the conscientious parish priest, in his anxiety to be regular in his Masses and in the observance of the Hours, was in habit of constructing these dials to supply him with a fair indication of the passage of time, and that in the cases where there are several examples they were repeated for greater accuracy as the older ones became worn.'

The Rev. Arthur Cross, M.A., writing on 'Time-Dials in the Deanery of Depwade,'¹ states: 'These "Time-Dials" succeeded in date the early Saxon dials of the type of the one at Bewcastle in Cumberland, and preceded the modern sundial, ranging roughly over a period of some six or seven centuries, from the seventh to the middle of the fifteenth, when the modern sundial began to make its appearance in England. For all practical purposes, in an age when exact time was unthought of, the shadow thus marked upon the wall would enable the ringer to summon the worshippers with reasonable regularity. The dials are often difficult to find; in size they vary from some three to sixteen inches across; the position is usually some four to six feet above ground level, on wall, buttress, door-jamb or porch, and on the south side of the building. . . . We have in these dials an archæological feature of considerable importance; in some instances it is the only remaining object of antiquity, the dial-stone on the exterior of the church having escaped treatment when the interior has been restored or the face of the stone renewed. While they cannot well be mistaken for consecration crosses, or masonic marks, the form and position of many of these rays and circles is so unaccountable as to warrant the suggestion often made, that they are not all time-dials, and may in origin be associated with ideas of healing, good-luck, penance, sun-worship or mediæval mysticism. Quite apart from these rays and circles and masonic marks, there are many designs, *graffiti*, or markings,

¹ *Norf. Arch.*, Vol. XVIII. Part II. p. 204.

' of earlier days still to be found upon our church walls and ' pillars.'

In Plate 1, Fig. 10, as sketched by the Rev. Arthur Cross, the Time-Dial of the church at Stratton S. Michael bears a remarkable resemblance to the circle with rays on the south wall of Burgh Castle Church.

The *Vestry* was erected by the parishioners in 1854 at a cost of £156, as a thank-offering for the recovery of the Rector, the Rev. Charles Green, after a serious illness.

In the Churchwardens' Accounts of 1794 it is recorded : ' A large chest to be kept in the Church, 19s.' This has disappeared.

The Jacobean chest now in use was presented by Mr. Charles Coryin, 1830.

On one of the walls is a list of Parish Lands and Benefactions.

PARISH LANDS

In 1819. A Marsh vested in the churchwardens and overseers, the rents of which are distributed in such charities as they think proper. 8a. 1r. 17p.

This Marsh is marked in the Award Map as *The Town Lands*, and consists of two pieces of land known as the Big and Little Cancer Marshes, containing 5a. or. 9p. and 3a. 2r. 25p. respectively; 8a. 2r. 34p. in all.

A piece of Marsh allotted to them in respect of the above, under the Act for inclosing Lands in Burgh Castle and Herringfleet. 1r. 17p.

This small piece of land is now merged in ' The Town ' Lands.'

A Marsh allotted under such Act to the Lord of the Manor, Rector and Churchwardens and Overseers, the rents to be distributed by them in fuel to the poor inhabitants of the parish. 5a. 1r. 25p.

This Marsh is known as *The Poor's Allotment*, and is marked 2 on the Award Map.

In the Enclosure Act reference is made under the heading of Allotments to Surveyors to two pieces of land used for public clay, gravel and sand pits to be worked by the proprietors of lands and their tenants in the parish, and for the repairs of the public and private roads. One piece was marked 51, and the site now adjoins the house occupied by Mr. John Warner at Stepshort. The other piece, marked 52, is situated in Mill Road, and is the property of Mr. Herbert Bellamy. These gravel-pits were each about an acre in size, and appear later on to have been worked out. They were exchanged by Mr. Fisher and merged in the Poor's Allotment.

The *Town Lands and the Poor's Allotment* are now let annually by public auction.

In 1871 the Town Lands let for £16 10s., and the Poor's Allotment for £20 18s.

In 1901, thirty years later, the two allotments let for £7 15s. and £16 10s.

In 1911 £12 and £21 were realized, and in 1912 £11 and £19.

In 1872. The above-mentioned Marshes were by an order of the Charity Commissioners, dated May 3, 1872, claimed to vest in the Official Trustee of Charity Lands. The Lord of the Manor, the Rector, Churchwardens and Overseers were appointed Trustees to expend the net income in certain ways as directed in the second schedule of the order.

The Commissioners appointed that a portion of the Charity should be applied to the establishment of small scholarships for deserving children attending any Public Elementary School in the parish.

By the Local Government Act of 1894, the Churchwardens and Overseers ceased as such from the Trusteeship, and the parish is authorized to appoint four suitable persons as Trustees in their stead, the Lord of the Manor and the Rector remaining *ex officio*.

Trustees, 1912 : Mr. R. Beck, Mr. W. Carrier, Mr. C.

Smith, Mr. A. Bond, the Rector, and the Lord of the Manor.

In 1849. Three pieces of land, the gift of Mr. John Bowgin to the Rector, the rents to be applied to the School. 3a. or. 25p.

In 1857. A piece of land purchased by a legacy left by Mrs. Maria Nesbitt, and vested in the Rector, the rents to be applied to the School. 2a. 1r. 20p.

The earliest record of a Parochial Charity is found in the Court Roll of May 9, 1745, George II, in which Judith Smith, Lady of the Manor, ' builds a Cottage on the Wast for the use ' of the Poor of Burgh Castle.'

BENEFACTIONS

In 1846 and 1847 the North Aisle was erected and the church repewed with open oak seats, and an oak pulpit, reading-desk and altar-rail were added, new books purchased, the roof boarded, floor tiled, and a stove inserted at a cost by subscription and donations of £510.

In 1853 the Vestry was built and an oak Reredos erected. A new Communion Flagon, Paten and Chalice purchased at a cost of £170.

In 1857 the East Chancel window was erected by subscription to the memory of the late Rector, the Rev. Charles Green, at a cost of £85.

In 1858 the South Porch was built to the memory of Mrs. Maria Nesbitt by her executors at a cost of £170.

In 1888, at a cost of £160, a new roof covered with Broseley tiles was placed over the Aisle; also a new floor to the Aisle, and a small finger organ instead of the barrel organ erected; also eighteen lamps and three stoves.

The *Communion Plate*, consisting of Paten, Credence Paten, Chalice and Flagon, all of silver, and a plate (electro) for alms, was purchased in 1854.

In the Terrier of 1770 mention is made of ' A silver cup and ' cover, weighing about six ounces; also a pewter tankard and

'plate.' In the Terrier of 1834, 'A silver cup and paten.' In the inventory of movable Church property, Easter 1843, reference is made to 'one silver paten, weighing $3\frac{1}{4}$ oz.; 'one silver cup (date 1613) weighing $7\frac{3}{4}$ oz.' The old small silver paten, being unnecessary, was sold for six shillings, which sum was laid out in the repair of the cup. The present brass alms-dish was given by Mr. H. P. Frederick, of Burgh Hall.

The *South Porch* replaced an earlier one, which is alluded to in the Churchwarden's Accounts of 1738: 'for hart larth 'for ye porch, 5s.' On the walls is this inscription: 'This 'porch was erected [in 1858] to the memory of Maria Nesbitt; 'formerly of this Parish and late of Great Yarmouth, the widow 'of Captain Alexander Nesbitt, R.A., and daughter of William 'Fisher, Esq. Maria Nesbitt died 10th April, 1855, aged 65 'years, and is buried in her father's vault in the Chancel. She 'was a great benefactress to this Church and Parish.'

'In the days gone by the conceptions that gathered round 'the entrance to God's House were of a far wider and deeper 'significance than a mere place of shelter or a screen from the 'draughts. The Porch served as the initial part of the offices of 'Baptism, Purification and Marriage; for special uses, such as 'those that prevailed on Palm Sunday; for the guarding of the 'holy-water stoup; and for the kindling of the new fire in Holy 'Week. To these may be added a variety of semi-secular uses, 'in a time when secular habits were so closely interwoven with 'religious usages.'¹

The handsome carved doorway was also the gift of Mrs. Nesbitt.

The *Chancel* (fifteenth century) contains a large East window, erected in 1857 as a memorial to the Rev. Charles Green, Rector from 1829 to 1857. It is the work of Wailes, of Newcastle.

The stained glass, although the colouring is in parts glaringly crude, is regarded by many as of fine quality and superior workmanship.

¹ *Church Times*, Sept. 13, 1912.

The whole design bears a striking resemblance to the ancient windows (eleventh and twelfth century) of the aisles in Le Mans Cathedral, France. The subjects represented are the Good Samaritan, under which is an Angel carrying a scroll, 'Go and do thou likewise'; Our Lord feeding the five thousand; and the Prodigal Son, with an Angel bearing a scroll, 'He was lost and is found.'

S. Peter is represented, seated, and writing in a book, while a bunch of keys hangs from his left arm.

Christian symbolism portrays Christ as 'The Lamb of God.' After the sixth century the Lamb is usually represented as bearing a Cross, symbolical of the Passion, and a banner with 'a Cross upon it. In these instances it is usually "nimbed," and the symbol is known as the Agnus Dei.'¹

The *Pelican and Young*. 'In later times a somewhat favourite emblem of the Saviour was the Pelican, usually represented surrounded with her young, whom she is feeding with her blood. It is thought that this emblem originated with the old naturalists, who, noticing that this bird had a crimson stain on its beak, propagated the report that it was accustomed to feed its young with the flowing blood of its breast, which it tore for the purpose. In this belief Christians adopted the Pelican as an emblem of Christ and His Passion, and also as a symbol of the Holy Eucharist, where "our souls are washed through His most precious blood."'

'The figure of the Pelican *vulning* herself, as it is heraldically expressed, is to be found in many of our churches, at S. Nicholas, Great Yarmouth, and also at Ufford, Suffolk, where a beautiful example terminates the carved font cover, whilst another, almost as good, occupies a similar position at North Walsham, Norfolk.'²

The *Monogram of Jesus*. 'The most popular monogram of Jesus in England, is the IHS, an abbreviation of the Greek

¹ Sidney Heath, *The Romance of Symbolism*, 1909, p. 125. London: Francis Griffiths.

² *Ibid.*, p. 129.



THE CHURCH (INTERIOR).

'*ΙΗΣΟΥΣ*. Originally it was written with the sign of contraction placed over it, as *ΙĤC*, but when the Latins adopted it they made the mark of contraction intersect the upper member of the H (eta), and become the horizontal bar of a cross, and by this means a very beautiful and graceful monogram was evolved.' ¹ It will be noticed in our East window that a line intersects the *IHS*.

The *Sanctuary*. The lower portion of the Holy Table is Jacobean, but the solid oak top is modern, and was placed there a few years ago.

The carved oak Reredos, on which are painted the Ten Commandments in letters of red and black, as well as the Communion Rails (given by the Dowson family of Great Yarmouth), were made in 1846.

The handsome oak chair, on which are carved the keys of S. Peter, the Arms of the Diocese of Norwich and of East Anglia, was presented by the late Rector, Canon Venables.

A small Piscina and a niche for an image were discovered in the South wall by workmen engaged in the restoration of 1846-47.

A small shelf in the upper part of the recess containing the Piscina serves the purpose of a Credence table, as in mediæval usage.

The *Sanctuary Window* was made during the incumbency of Canon Venables, and replaced a doorway which had existed for many years. While the work was proceeding it was discovered that originally there had been a window on this very spot. The pathetic figure of the Saviour in painted glass as 'a man of sorrows and acquainted with grief' was brought many years ago from Italy by a traveller and given to the church.

Epitaphs. The following is a most interesting Epitaph, and refers to the troublous times of the Commonwealth. Thomas Greenwood no doubt lived in Burgh Castle. Ives states that the Epitaph is 'near the Font.' The large black marble

¹ Sidney Heath, *The Romance of Symbolism*, p. 115.

stone, on which it is engraven, now occupies the extreme north-east portion of the Chancel, so that Mr. Ives made a blunder, or the stone has been removed.

Siste Lector et Adsta. Monumentum hoc est Thomæ Greenwood, Armigeri, Viri in difficillimis temporibus vere singularis. Regiam Maiestatem iniquissime prostrata^m, in imō sublatam, etiam in Ruinis Flevit et Veneravit. Ecclesiam Anglicanam Laceratam Dirutam ac Fanaticorum Furijs undique conculcatam (Velint, nolint isti nimis prosperé scele^{ra}^{ti}) Agnovit vt Amicus Reveritus est vt Filius, et quantum in se potuit sublevavit, vindicavit, propagavit vt Xristianus. Ac tandem Honoris et laboris Plenus Humillime, Patientissime, Religiosissime.

Occubuit

Die Mensis Ianuarij Decem Sept.

Anno Salutis cio io lxxvii

Ætatis Suæ lvii

Stand, reader, and pause. This is the Monument of Thomas Greenwood, Esquire, a very remarkable man in very difficult times. He wept over and venerated The King's Royal Majesty most unrighteously overthrown, nay, rather destroyed and in ruins.

The English Church torn, overthrown, and trodden underfoot from every quarter by the fury of fanatics (in spite of those creatures who prospered too well in their villainy), he recognized as a Friend would, he revered as a Son should, and as far as he was able he restored, defended, and extended as a Christian.

And at length, full of honour and good works, most humbly, most patiently, and in the spirit of true religion he died, on the seventeenth day of the month, January, 1677, in the 57th year of his age.

D. GVLIELMI GRENEWOOD ARM : PAC :

PVB : IVST :, TELONII IERNEM : INSPECT :,

VIRI CLARISS :, DEPOSITVN.

1656.

which signifies—

The body of William Greenwood Esq., Justice of the Public Peace, Inspector of the Custom House of Yarmouth, an illustrious man, is buried here, 1656.

William and Thomas Greenwood appear to have been lessees of Gapton Hall, for in an old survey of that Manor dated 1656, the death of William Greenwood is presented and Thomas Greenwood, his only son and heir was admitted.¹

The arms, which are deeply incised upon the four grave-stones, are very similar.

The arms of the Greenwood family bear a chevron, ermine between three cross saltire, each charged with a crosslet.

Here Lyeth the Bodyes of Charles and Iohn Sonns to Stephen and Iane Thomas who Dyed In the year 1689.	EXUVIÆ Reverendi Viri JOAANNIS PITCAIRNE A.M. Hujus Ecclesiæ and Vicinæ de Belton Per xxv Annos Rectoris. Obijt V. Nov. A.D. MDCCLIII. Necnon CATHARINÆ UXORIS Quæ obijt 26 Nov. 1766. Ætatis Suæ 72.	IOHN THE FIRST BORN OF ANTHONY & IUDETH ELLYS LIVED TEN MONTHS DIED THE FIRST OF AUGUS 1688.	Hic Positæ Sunt EXUVIÆ Iohannis Ellys Artium Magistri Hujus Ecclesiæ cum Beltoniensi Vicinâ Rectoris Obijt B. Januarij Anno Dni. 1728 Ætatis Suæ 62.
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It thus appears that Mr. Ellys, and after him Mr. Pitcairne, had the charge of both Burgh Castle and Belton also. At that time the population of the two parishes was little larger than that of Burgh Castle now. The income of either Rectory was of much greater value than at present.

The remains of William Fisher are deposited in a vault. He died July 31, 1835, aged 80 years.

The sanctuary window was placed by Canon Venables.

Monuments. There are tablets to the memory of the four infant children of the Rev. Charles Green, and to William

¹ Suckling, *Hist. of Suffolk*, Vol. I. p. 338.

Fisher Nesbitt, died Jan. 9, 1834, and Philip Blundell Nesbitt, died Jan. 10, 1862.

The *Chancel* contains a monument to Peter Kay, Gent., 'who through Life sustained the Character of an honest Man.' He died May 18, 1782, aged 65 years.

On the floor are two stone slabs on which are inscribed: Here lyeth ye body of ELIZ^A, Wife of THOS. GLOVER, who Dyed Nov. 23, 1732, aged 83 years.

George Grosvenor Gent . . .
Obiit 7^o Die Decembris
Anno Domini 1738
Ætatis . . . 66^o.

Windows. The first on the south represents the beautiful legend of S. Margaret, and is taken from Raphael's picture of Sainte Marguerite in the Musée de Louvre, Paris. It is in memory of Margaret Frederick, who died July 11, and was buried on S. Margaret's Eve, 1904.

'Right dear in the sight of the Lord is the Death of His 'Saints.'

The next is from Rembrandt. It represents Moses about to break the tables of stone, on which were written the Commandments (Exodus xxxii. 19). The original is now in Berlin. Below the window is the inscription—

Canon George Venables
Rector of this Parish, 1888-1896
Born 24th April, 1821
Departed this life 31st Dec. 1896

"My Presence shall go with thee, and I will give thee rest."

The third window is a memorial of Mr. H. Laws, who was killed on board the S.S. *Roddam* by the volcanic eruption of S. Pierre, Martinique, on Ascension Day, 1902.

'We went through fire and water, but Thou broughtest us 'out into a wealthy place' (Ps. lxvi. 12).'

Two rather ill-shaped arches, passing through the unimposing and more recent Chancel Arch, are remarkable, as the original object in constructing them is by no means clear. Suckling suggests that 'two arches, now closed, in the north of the Chancel, and the discovery of foundations in that direction, seem to prove the existence of a small aisle or chapel in former days,' but the whole matter is enigmatical, and no architect has been able to give a satisfactory explanation.

Unhappily the Rood-Loft and Screen has disappeared. The small door opposite the Pulpit opens to steps which led to it.

The *Nave*. The lancet middle window is 'Early English' (A.D. 1160-1272), while the two other windows probably superseded two previous 'Early English' windows, and are of the 'Perpendicular Period' (A.D. 1377-1399). The window close to the Pulpit was for long in a dilapidated and fragile condition and was in danger of being 'blown in.'

It was felt by some that the window might be replaced by one which would be a 'Memorial of the late Queen Victoria and of her ancestor of over a thousand years ago, King Alfred the Great.' The window was designed by the late Canon Venables, and cost £51.

The 'Opus Sectile' Tablet (by Powell, London) bears this inscription—

In memory of two of the best Monarchs of Britain, lineally connected though one thousand years apart.

King Alfred died 901.

Queen Victoria died 1901.

'Kings shall be thy nursing fathers, and their Queens thy nursing mothers' (Isaiah xlix. 23).

The following is the interpretation by the artist—

This window, which is in two 'lights' surmounted by five cusped opes in the heading, shows a full-length figure of the late illustrious Queen Victoria, as she appeared on the day of her Coronation, clad in the regal robes or 'vestments' (the dalmatic, stole and cope), bearing the sceptre of Justice in one hand, whilst the other rests on the Bible, on which her Royal

oath was signed. Her youthful maiden figure is impressed with an air of queenly dignity and grace. In the background is seen the castle hill of Windsor, with its Royal Palace and its towers, the home of our Monarchs for ages past. In the other light is shown the martial figure of our early Saxon King, Alfred the Wise and Great—the Lawgiver, Civilizer, and the founder of our British fleet; even of to-day. The King is shown as holding his trusty sword in his right hand, whilst in his left he carries a parchment roll of his famous laws, called ‘Dooms’ or decrees. The King, clad in tunic, cloak, leggings, and ‘cincture’ or belt of the period, wearing the long locks of hair of a Saxon ‘free’ man, and having his head encircled with the hinged golden ‘coronet’ or crown, of that early period (such as we see it on coins of the time), is standing near a Saxon table or bench, on which stands a horn lantern in which is one of the ‘spaced’ tapers, by which Alfred measured time. There is also an ink-horn, and a grey goose quill-pen near him, emblems of the busy writer and philosopher, whilst books bearing the names of his favourite authors (such as Orosius; Boethius, Bede, and others), are lying on a shelf in the same ‘board.’ On the horizon behind the King are seen numbers of galleys, such as were built by order of Alfred, in order to defend and protect the shores of England, thus founding the English fleet. The figures are enclosed in niches and canopies formed by the English or ‘Tudor’ rose, in the four top opes are the armorial shields of England (with the rose), Ireland (the trefoil), Scotland (the thistle), and Wales (the leek); whilst beneath the figure of Victoria is the shield of the Royal arms, encircled by the badge of the Garter, and beneath Alfred is the figure of the White Horse of Ashdown, where he gained a great victory over the fierce Scandinavian sea rovers. This window is executed by British artists, working in the famous ‘School’ of Bruges, in Flanders; it is made of the finest ‘antique’ glass, all the colours being in the vitreous material itself and indestructible. The whole work was sketched and carried out under the direction of Mr. M. J. C. Buckley, of

the Arts Guild, so well known by his former works in the fine old Church of S. Nicholas, in Great Yarmouth.

The middle window represents S. Fursey, the Irish monk, and is remarkable for its beautiful colouring. It is a memorial of Stephen Godfrey and Mary Ann Bately, whose bodies rest in the churchyard, together with their son, the late John Bately, M.D., of Gorleston, who gave this window, Christmas 1890, 'to the Glory of God and in filial affection for his parents.'

It was Dr. Bately who, with the late Canon Venables, first resuscitated the memory of S. Fursey, the first Christian Evangelist of this district. Dr. Bately died Dec. 23, 1911.

The window next the Porch is a copy of the celebrated cartoon by Raphael (died 1520) at Hampton Court, of Christ giving charge to S. Peter to feed His flock, and is in memory of Maria, wife of John Fisher Casterton, J.P., and Thomas Spilling of Burgh Castle.

The *Pulpit and Carved Oak Seats* date from 1846.

The *Organ*, which was formerly in the Chapter House, Great Yarmouth, was given to the Church in 1888 by the late Canon Venables, and replaced the old Winch or Barrel organ.

The *Font* is in a remarkable state of preservation, and is one of the many 'Lion' fonts that abound in East Anglia. It is octagonal, and is a facsimile of the font at S. Andrew's, Trowse, near Norwich. At S. John the Baptist, Lound, a few miles off, the font is so similar that there can be little doubt but that this is of the same date, and probably by the same 'freemason.'

The late Archdeacon Gibson, Rector of Lound, possessed a record which told of the giver of the Lound font, and the date given was A.D. 1387, which would be in the time of King Richard II. Our Font is thus over 500 years old.

Upon the font are four panels: (1) With the Arms of East Anglia; (2) with a representation of the instruments at the Passion and Death of Christ; (3) three Chalices, each with a Paten; (4) an ancient emblem of the sacred Trinity.

The brass ewer was presented by my sister, Mrs. Jack-

son. A monument near the Font records the death of Samuel Tolver, 1865, of Harriet his wife, 1864, and of their son, George Edward, 1848.

There is an ancient holy-water stoup inside the entrance to the Nave.

A Gallery or Loft was erected at the west end, and it is said that two little windows were inserted to admit light upon the part so used. The gallery was removed altogether in 1839; how long it had existed is unknown, probably not many years.

' In those days there was an orchestra of village musicians, who discoursed sweet music from a western gallery. It has been said that their music was not very sweet; at any rate, they were not to the taste of some superfine members of the congregation, and they were displaced about 1847 to make way for a barrel organ, which atrocity, I suppose, continued in existence until the church was restored some twelve years ago, when the gallery likewise disappeared, the whole appearance of the sacred building, with its high pews and escutcheons, being altered. . . .

' In Early Victorian days the old oak seats in the nave were filled with old men in smock-frocks and old women in scarlet cloaks and beaver bonnets. . . . Whatever were the faults of the rural orchestra it was at least picturesque, which is more than can be said of the abomination that succeeded it, and, as Dean Hole says, "There comes at times for us old folks a feeling of regret that our village choirs were not amended instead of being abolished. The violins, clarionets, bassoons and flutes might have been taught a more excellent way, and might have encouraged that taste for music which not only refines and elevates the musician, but makes him happier in his home and keeps him from temptations elsewhere."

. ' The alterations then made were certainly not to the satisfaction of many of the parishioners, who resented the removal of what they considered "their seats" in the west gallery, but all those responsible for these things have long



THE FONT.

facing p. 186

'since gone to their account.' (Extract from *The Antiquary*, Feb. 1910, 'Headington Village.')

The stone projections in the west wall of the Nave are 'corbels,' or 'a corbel course' to carry the overhanging masonry of the circular tower beyond the face of the square Nave wall underneath.

The *North Aisle* was made in 1846-47. What was then the northern wall was taken down, and during the work a curious fresco painting of S. Christopher was discovered. It is a pity that the fresco was not preserved. Apparently it was destroyed. The legend of S. Christopher, the Christ-carrier, was much cherished in the Middle Ages.

At S. Andrew's, Gorleston, there was an image of S. Christopher, and at S. Edmund's, Fritton, there is a wall fresco of the saint with a staff in his hand, bearing the child Jesus on his shoulder.

It was commonly placed on the wall opposite the side entrance, so that the worshippers might see it immediately they came in.

The North Porch mouldings indicate the Decorated to Perpendicular period, but it is difficult to say whether they are original or a possible subsequent rebuilding. The stained-glass window is the gift of Mrs. Sanderson, of Huyton Vicarage, Liverpool, in memory of her father and mother, the late Canon Venables and Mrs. Venables.

The window has two lights, the subjects represented being that of Zacharias and Elizabeth, the Priest and the Priest's wife. The Artist is Mr. Booker, of Bruges, who also carried out the small window in the Tower, which is suggested by the description of the Virtuous Woman in the last chapter of the Book of Proverbs. It commemorates the Diamond (sixty years) Wedding (1903) of the late Canon and Mrs. Venables.

The Sepulchral Cross Slab which now lies near the organ and resting on the east wall of the North Aisle, was recently unearthed during some alterations in the Rectory stables. (Length 7 ft.; Breadth at top 2 ft. 1 in., narrowing to 1 $\frac{3}{4}$ ft.)

It may have been placed over one of the Priors of S. Olaf, who from 1302 and down to the Reformation were patrons of the benefice. If I may hazard a conjecture, one of the Priors may have been buried in the church, the slab remaining undisturbed until the Commonwealth, when the Puritans, objecting to the sign of the cross, so clearly marked on the stone, removed it to the Rectory grounds.

This slab is of early date, probably of the twelfth century, and is of plain design, the more richly ornamented examples being of a later period. In East Winch Church, Norfolk, there are several of these Cross-slabs, 'which were found in 1875' during the restoration of the church, face downwards and 'placed there for a flooring, perhaps to hide the emblems of' the Cross, with which the upper sides were adorned, and for 'which the Puritans had such an aversion. They were carefully taken up and placed on the floor of the north aisle, with 'of course, the wrought sides upwards.' *Norfolk Arch. Soc.*, Vol. XVI. Part II. p. 172.

The *Churchyard* was formerly surrounded by wooden palings which were a constant source of expense. It is a pity that a plan of the Churchyard has not been kept in past years, so that people wishing to know the graves of their relatives might always obtain the necessary information.

On the older tombstones the majority of inscriptions are obliterated beyond recognition.

The Celtic stone Cross dedicated to the memory of S. Fursey was erected in 1897.

I have in my possession a short oak post which a few years ago stood in the churchyard. It was thought that it was one of two posts which supported a wooden rail between them, upon which rail was painted the name of the person or persons buried beneath and a text of Holy Scripture. Such memorial rails were very common some sixty or seventy years ago, and are not unknown now. But probable it was one single post upon the top of which was carved 'G. K. 1800.'

In the Register of Burials I find 'George, son of Thomas and

'Elizabeth Kipping (late Bull, spinster), was buried April 4th, 1800, infant.'

The sorrowing parents no doubt had put up this memorial 112 years ago in memory of their little son.

On the south side of the churchyard is a flat tombstone to the memory of the Rev. John Bellward, A.M., thirty-eight years Rector of this Parish. He died in 1792, aged 67.

'In the varied scenes of life he supported an unblemished reputation, having endeared himself to his parishioners by his constant benevolence to the neighbourhood, and by his unaffected piety, and to the world by his merits and learning.'

A *Funeral Bier*, of polished oak, was presented to the Parish by Mr. and Mrs. Henry P. Frederick, of Burgh Hall, on June 22, 1911, as a Coronation gift.

XIV

PAROCHIAL RECORDS

I. PARISH REGISTERS.

It is a great loss that the Registers of Burgh Castle begin at a comparatively late period. The earliest register is recorded in 1694 (William III and Mary).

By Act of Parliament in 1538, the record of all baptisms and marriages and burials was enforced. A book of parchment was bought by law at the cost of the parish, and by law the book was preserved in the parish chest and secured with two locks.

Births.

The first 'Births and Christnings' appear to be—

Tho. Holland, the son of Tho. labourer and Ann, Bapt.
Oct. 17, 1697.

Eliz. Phillips, daug: of Rob. Husbandm: and Eliz: bapt.
Oct. 17, 1697.

Obadiah Wymar. The son of Tho. Labourer and Eliz: bapt.
Oct. 31, 1697.

Christian Flaken, the daughter of Stephen, Labourer and Christian, bapt. March 13, 1698.

Dec. 8, 1721. John, son of John Howlett, Husbandman and Mary his wife.

[The last Christening belongs to Belton and not to Burghe.]

At this time Burgh Castle and Belton were one parish.

From 1725-1727 a page is missing.

Sept. 26, 1732. Return of y^e son of Henry Pope and Sarah his wife.

From 1742-1792 the Registers are beautifully written.

In 1783, Oct. 2, a tax of threepence each baptism is commenced. Further on, under Sept. 4, 1784, is 'Tax paid thus far.' In 1794, in the same handwriting, 'Tax ceases.' The Act of Parliament authorizing this tax is as follows—

'Cap. lxvii. Anno vicesimo tertio Georgii III.

'We, your Majesty's most dutiful and loyal subjects, the Commons of Great Britain, in Parliament assembled, towards raising such supplies as are necessary to defray your Majesty's public expenses, do humbly present your Majesty with the Grant of the new duty hereinafter mentioned; and do beseech your Majesty that it may be enacted; and be it enacted by the King's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, that, from and after the first day of October, one thousand seven hundred and eighty-three, there shall be charged, levied, and paid into, and for the use of, his Majesty, his heirs, and successors, the new Duty following; (that is to say)—"Upon the entry of any Burial, Marriage, Birth, or Christening, in the Register of any Parish, Precinct, or Place in Great Britain, a stamp duty of threepence."'

There are fourteen more clauses in this Act, but this is enough to show that a tax of threepence was levied on the baptism of each child, and this tax was applied to the expenses of the nation. This Act seems to have been repealed in 1794, about eleven years after the enactment. It seems rather singular that this law is not generally known to have existed, and that it is not mentioned in our law-books upon Baptism and other rites and ceremonies of the Church.

From 1760 and onwards there are constant references to 'returned by Bill Indented.'

The 'Bill Indented' relates to the law which requires a copy

of the Registers of Baptisms, Marriages and Burials to be forwarded to the Diocesan Registry. This is a desirable plan, because in case of fire destroying the Register of the Parish, reference can be made to the certified copy at the Diocesan Registry.

A bill indented means originally that two copies of a register (or any agreement) being just alike, the corners of the two parchments, or deeds, were turned over and cut, or matched, or indented, *exactly the same*. Hence the legal phrase 'This indenture witnesseth.'

Marriages.

The first *Marriages*.

Samuel Paxman, Singleman, of y^e Parish of Somerliton, and Martha Thacker, single woman, were marryed Sept. 30, 1694.

Thomas Brown, Singleman, Labourer, and Martha Appleton, Singlewoman, both of this Parish, were marry'd Sept. 30, 1697.

John Baspool, Singleman, Labourer, and Jane Chaplain, both of this Parish, marry'd March y^e 6th, 1698.

James Ward, Merchant, and Ruth Atkins, widow, both of Gt. Yarm^o, marry'd March 22, 1699.

(Only four marriages from Sept. 1694 to March 1699.)

Henry Borret of Great Yarmouth, Alderman, and Susannah Walles, Aug. 28, 1705.

James Baldwin, Rector of Quidnham, Norfolk, and Eliz: Cooper, Mar. 19, 171¹/₃.

Sept^{br} 5, 1723. The Rev. Mr. Thomas Fuller of Hove in Kent and Mrs. Elizabeth Ellys, daughter of Anthony Ellys of Yarmouth, Esq., Brother to the Rectour of this Church.

In 1738, Nov. y^e 23rd, James Pitcairne, single man, and Rebecca Gravenor, Single Woman, both of this Parish, by License q^d faelix faustumque Sit. Faxit D.O.M.

Perhaps a son of the Rector, the Rev. John Pitcairne. His prayer expresses the desire that God would render the marriage 'happy and blessed.'

1750, March 4th. Thomas Berney of the City of Norwich,

Singleman, and Mary Haughton of the said city, single woman, by (Ch^s)-License.

This Thomas Berney may have been a descendant of Sir Thomas Berney, who lived in the time of James I. His third son, Thomas, bought Gonthorpe Hall Manor in Swardeston (which is now known as Swardeston Hall), where he took up his residence.

Reedham Old Hall was purchased by Mr. Augustus Berney, of Bracon Hall, Norwich.

The small railway station on the G.E.R. line, known as 'The Berney Arms,' took its name from the sign of a well-known riverside house on the lower reaches of the Yare, and in the parish of Reedham, where the Berneys possessed large estates. When the G.E.R. Company made their line to Norwich, Squire Berney had cement mills on the river Yare. He would not allow the line to pass through his marshes unless they made a stopping-place convenient for his works.

'The Berney family were originally seated at Berney, near Walsingham, having prior thereto come from Berney in Normandy. It is claimed that they are one of the three Norman families that settled in England before the Conquest, that they have never engaged in trade, and that they never lacked a male heir.' ¹

Burials.

The first '*Burialls.*'

John Ellis, Labourer (Henry Boner Overseer and Administrator), bury'd August 4th, 1698.

Rebecca Murton, an orphan and Parish Child buryd, Sept. 27th, 1698.

Christian Baspool (Christian Haken Executrix) buryd Oct. 6th, 1698.

Tho: Holland, y^e son of Thomas, Labourer, and Ann, buryd Oct. 26, 1698.

A sad sweep of death seems to have entered one house.

Martha Brown, the wife of Thomas Brown, Jan. 14th, 1708.

¹ Query No. 12. 'Berney Arms,' *Eastern Daily Press*.

Thomas Brown, Jan. 16, 1708.

Sarah Brown, a twin child of y^e above Thomas and Martha, Jan. 16, 1708.

In 1712 Charles Charges, the son of Thomas, Rector of this Parish, and Catherine, May 1st, 1713; and the next burial recorded is Mr. Thomas Charges, Rector of this Parish, Buryd Novem^r y^e 26, 1714.

May 30, 1731. Ursula Chettle als Chettleburgh, an orphan.

1733, Jan. 12th. Thomas Killett, Husbandman, for whom a Mortuary fee of Tenn shillings was payd and 2s. 6d. for y^e Burying fee. Mortuaries were gifts or bequests given on the death of a parishioner to the minister of the parish. Thomas Killett was Churchwarden 1730-1733.

1734, August y^e 19th. Henry Lee, A Town Child; and August y^e 25th Rachel, y^e Base-born child of Rachel Fassett.

1737, July y^e 25th. Joseph Clarke, a Collectioner.

1743, Octob^r the 17th. Elizabeth, the wife of John Hubbert, of Burgh St. Peters in Com. Norff., Husbandman [for which an extra parochial ground fee of 6s. 8d. was payd and 2s. 6d. for attendance].

1745, Jan. the 31st. Anne (said to be) the daughter of Edward Johnson and Mary Moss: Sed quæro.

1760, Aug. 18th. Anne, daughter of John and Anne Killett, killed by the Overthrow of a Cart upon y^e 16th at the Gate which leads from the high Road to the Garden House, the Wheel of the said Cart gathering upon the Gate Post overwhelmed it upon the Breast of this child by which it died instantly.

1761, April 12th. Elizabeth, daughter of Robert and Mary Guyton (killed by the ffall of a Barn Door).

In 1773 no burials.

1781, Octo^r. Robert Ayres Harmer (killed by a Body of Clay falling upon him in a Clay-pit belonging to Mr. John Harris in Oaklands).

1797, Aug. 4th. Richard Preston, son of Mary Preston, Widow, was buryd, aged 20 years (N.B. He was killed by the

wheels of a waggon, from which he fell, going over his head, in the same manner as his father, James Preston, had been seven years before).

The burials of Rev. John Ellys, Rev. John Pitcairne, and Rev. John Bellward are all recorded, but there is no record of the burial of Rev. Charles Manning, who became Rector in 1792 and died in 1829. It seems that he did not reside within the parish at one period of his ministry.

The following notice appears in one of the parish books. 'April 8th, Delivered Mr. Manning's official Copy of a Licence for non-residence for two ensuing years to the Churchwarden, Mr. Neslen.'

It seems probable that Mr. Manning suffered from a condition of health which caused him to be non-resident throughout the greater part of his being Rector. I do not find his name attached to any Register after 1795. He probably lived somewhere between Gorleston and Yarmouth, and after resigning the charge of this parish went to live at St. Ives, where he died. The Terrier of 1801 appears to bear his own signature, John Neslen also signing as Churchwarden.

1792, Oct. 4. John Bellward, Rector of the Parish, aged 67.

1866, April 2. John Milligan, aged 20. Berney Arms Cement Works. Drowned in the Haven, Great Yarmouth, and picked up on Good Friday.

1874, Oct. 1. Richard Davey, aged 1 year, 9 months. Drowned in Stepshort Dyke.

1877, May 13. Edward Brown, aged 21, killed on the Railway.

1884. Sophia Elizabeth Hawes, aged 79, died at the Rectory and was buried Oct. 21.

1888, Feb. 1. Thomas Henry Hawes, Rector of the Parish, aged 83.

1889, Oct. 30. Rose Selina Burrage, aged 22. Was found dead on the Railway line, having been run over. She gave birth to a child.

1890, April 7. Mary Edwards, aged 79. Burned to death in her house in a few minutes, accidentally.

No death in 1894.

1895, May 10. Albert Poole, aged 27. Accidentally drowned on the water between Berney Arms and the Staithe.

1900, Sept. 8. Samuel Reed, aged 72. Died at Gorleston, but lived here over 40 years, and was Churchwarden for some time.

1903, Jan. 21. Hannah Saunders, aged 60. Died the day after the burial of her husband, James Saunders.

1905, Aug. 24. George Charles Neslen, aged 29. Kicked by horse, alarmed by motor-car.

1911, Dec. 29. John Bately, M.D., of Sydenham House, Gorleston, aged 68. Highly respected in Great Yarmouth and Gorleston. Funeral large, attended by leading inhabitants.

1912, June 18. George Edward Vincent, aged 23. Found drowned on the Rectory River bank 9 a.m. June 15. Inquest held June 17 in Rectory Stable. Mr. Vulliamy, Coroner. Verdict, 'Suicide during temporary insanity.'

Through the kindness of the Rector of Belton, the Rev. A. S. Lindeman, I have been able to search the Registers of this neighbouring Parish, the Marriages and Burials beginning as early as 1560, the second year of 'the Regne of ye Souveraign lady Elizabeth by ye grace of God Queene of England, France and Ireland, Defender of the true Catholic and Apostolic Faith, and in all charges as well ecclesiasticall and civil next under Christ supreme head and governor.'

During the years 1657 to 1659 an epidemic of malaria was general in this neighbourhood, and the large numbers of burials in 1657 attest this fact.

For the encouragement of the woollen manufacture, it was enacted, 30 Charles II. c. 1, that no corpse should be buried in any stuff mingled with flax, hemp, silk, hair, gold or silver, or any other than is made of sheep's wool only, or in any coffin otherwise lined, under a penalty of £5; of which affidavit was

to be made by one of the relatives of the deceased to the minister, within eight days after interment, which affidavits were to be entered in a register.

The following entry shows that 'Burial in Woollen' was the custom in Belton, as also undoubtedly in Burgh Castle—

'Eliz. Chamberline, ye wife of Will. Chamberline, was buried April 29th, 1679, and upon the 3rd of May following I received a certificate from Sir Henry Bacon testifying that an affidavit was made before him, how that the said Elizabeth was buried according to the late Act of Parliament for burying in woollen.'

2. CHURCHWARDENS' ACCOUNTS (1721-1839).

A book entitled 'Burge Castle Churchwardens Booke, 1721,' was fortunately discovered in 1898 by Mr. H. P. Frederick, the Rector's Churchwarden, who rescued it from being offered by auction at the sale of the late Mr. James Harrison's effects. This book, which had been lost, was in a dilapidated condition, and was rebound by Mr. Frederick and restored to its rightful place in the Church Vestry.

The records are interesting and amusing. The writing is generally excellent, but the spelling is not uniformly good.

Until 1752 the civil year commenced on the 25th of March, and this reckoning is usually found in Parish Registers up to that date.

Some of the Entries.

George Harris Churchwardening.

			£	s.	d.
1721.	May	5.	For the Lady Generall	6	0
			The terms Easter General and Michaelmas General also occur amongst the entries, and mean the fees payable at these seasons for the visitations of the Bishop or the Archdeacon.		
	„	5.	For a new lock for the Chest		9

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			£	s.	d.
1721.	May 20.	For 30 Pales for the Churchyard	6	0	
	„ 20.	For 36 foot of Railes	7	0	
	„ 20.	For 2 posts	2	0	
	„ 20.	For bringing to the bridge and Bridgage and bringing home .	3	6	
	„ 20.	For Breade and wine for one Com- munion.	2	8	
	June 5.	For washing the Surpeless . . .	2	6	
	„ 5.	For one hundred of tenpenny nails			8
	„ 5.	For Carpenter's worke and Joiners	15	2	
	„ 5.	For deales for the fire	5	0	
	Aug. 14.	More I paid John Barber for a direction from the Bishop. . .	5	0	
	Nov. 27.	For the Prayer Day	1	0	
	March 24.	For Clark's Wages	1	10	0
1722.	May 14.	For witing the Church	4	7	
	„ 14.	For stuff to mend the pales and the bell and nails and half a pound of speaks	2	0	
	„ 22.	For deales for the pue	5	0	
	„ 24.	For mending the Joyn of Gate .			4
	„ 28.	For a pener of Larth, nails and a spur for the Porch			6
	April y ^e				
	10.	For a proclamation	1	0	
	June 1.	I paid a man to a brieff	1	0	

Thomas Killett, Churchwarden.

1723.	July 17.	For one shete of Parchment . . .	1	0	
	„ 22.	At the Visitation	11	0	
	Oct. y ^e				
	12 day.	For 6 dossen (hassocks)	4	0	

The total outlay from May 5, 1721, to April 13, 1723, appears to have been £11 12s. 10d.

Many of the above items appear frequently year after year.

The Chest, which needed a lock, was not the same as now placed in the Vestry. This was given by Mr. Charles Cory, Churchwarden, 1849-1862.

The cost of keeping up the paling round the Church seems to have been constant, suggesting a bad condition of the fence generally. Posts and rails probably surrounded the Churchyard.

There is a charge more than once for carriage of materials for the church, 'for bringing to the Bridge, and Brigage' and bringing home.' I suppose that the only way of carriage (except by water to one of the Staithes) must have been over the Dykes, and that a Bridge across the Dykes existed, and that there was a toll or fee known as the 'Brigage' for the use of the Bridge. The charge is for bringing to the Bridge, then for Brigage, and then for bringing home. It suggests that the goods were delivered down at the Bridge. This would be one charge. Then there was a charge for using the Bridge, and then a third charge for taking the goods from the Bridge home up to the Church. It is said that there was a bridge across the dyke towards the end of what is now called Porters Loke, and that goods were brought over it.

Bread and wine for Communion was provided at Christmas, Easter, and Whitsuntide.

The 'Surpelless' cost 2s. 6d. for washing, but it was a larger and more costly vestment than the one used now.

'One hundred tenpenny nails 8d.,' 'half a stone of spears' (spikes), 1s., and similar charges attest frequent decay or damage calling for repairs.

'Deales for the fire 5s.' on two occasions (May and June) suggest that a store was laid in during the warm weather, but how did they warm the Church?

The Clerk's wages were evidently paid half-yearly.

'For witing the church 4s. 7d.' hints at a speedy and economical way of cleaning the Church.

'I paid a man to a brieff 1s.'

A 'Brief' was a letter patent, issued by the Sovereign,

authorizing a collection for any public or private purpose. Money was often needed to repair the damages done by fire to churches, for timber was largely used and fire insurance unknown. In the Rubric following the Creed in the Office of Holy Communion it says, 'Then shall notice be given of 'the Communion: and *briefs*, citations, and excommunications 'read.'

The entries 1725, Feb. 13, 'Paid for one fier 1s.'; 1727 Aug. 4, 'Gave to sufferers by Fier at Hickham 1s.'; 1728, Sept. 30, 'Gave to a sufferer by fier at Southwil by Ady '1s.'; and Nov. 29, 'Gave to porter of Norton, a sufferer by 'fier 1s.,' show that practical sympathy was expressed for neighbours in distress.

In 1723 Mr. Thos. Killett is Churchwarden. The expenses for the year exceed £7, or, as it is written, £07 01s. 02d., meaning £7 1s. 2d.

In 1724 and 1725 Mr. George Harris again becomes Churchwarden. He pays to 'the Apparitor for the Bishop's Visitation 1s.' The Apparitor is a law officer of the Ecclesiastical Court, and to this day cites the Clergy and Churchwardens to attend the Visitation of the Bishop. Fees are due to the Apparitor from the Churchwardens on taking office.

At the Deacon's (Archdeacon's) Visitation 2s. 4d. is paid; 'for binding the Bibel 9s.'; 'for souldering the Leads 4s.' 'For mending the bell stay 3s. 6d.,' shows that the bells were properly hung for ringing.

The outlay for pales, rails, carting and brigage is, as usual, heavy.

Under the Churchwardenship in 1726 of Mr. Thos. Killett, 'one pint of oyl' costs 10d., a load of straw 10s., and 'one 'Latch for the Church gate 3d.'

'For Rowin y^e Church 6s. 4d.' To 'row' means to set in line or a row; probably the thatched roof was mended.

At Easter, April y^e 3, there is the first reference to the Church Rate. 'Gathered by Rate £2 9s. 3d.'

In 1727 and 1728 Mr. Richard Charles is Churchwarden,

and within this time he pays for three different forms of prayer (probably for days of fasting and humiliation).

1s. was paid for cleaning the windows.

'For ye painting of weather cock and font 3s.'

It is very strange that nothing appears to be known of the weather-cock. Probably it consisted of a mast of 20 feet or more in height, with a gilt vane or weather-cock at the top, and with N. E. S. W. on it. There is no reference to this weather-cock in the Church Books.

The cock in the act of crowing alludes directly to S. Peter's denial. The dedication of the church to S. Peter may have suggested the erection.

To paint a beautiful stone font such as ours would now be regarded as an act of vandalism.

£1 12s. 8d. was expended on 'y^e hanging y^e pulpet.' Possibly this was a 'Sounding Board,' a canopy over the pulpit, erected perhaps for ornament, but also sometimes of great utility in causing the voice of the preacher to be heard.

7s. 6d. is paid for one bell-rope; 15s. for Clark's wages ($\frac{1}{2}$ year). The Pales are a constant expense, and the S. Michaelmas General 6s. 8d., and a similar sum at Easter, appear as in former times. 'Mating for the seats' costs £1. 'A new 'surples' costs £2 2s., and 'four distressed Saylors' are given 2s. 6d.

In 1731 pales and posts and nails intimate the constant repair required of the fence, and thatching the Church 10s., and straw and rods cost another 10s.; 2s. 6d. for 'the Bill 'indented,' *i. e.* charge for copies of Baptisms, Marriages and Burials which have been forwarded to the Diocesan Registry.

On Nov. y^e 8 'A Carol y^e Beles spent at Loweastof 5s.' and again for 'Carrilles y^e Beles' £1.

Then 'haining y^e pu 14s. 11d.,' *i. e.* making the pew higher, or raising it, and an outlay of £7 or £8 suggests great alterations; and 'expenses at Norwich £2 15s. 0d.' is an item that makes one think something was done involving legal costs in the Bishop's Court at this time.

' Paid Geo. Harris for shipwrek 5s. 6d.' The wreckage was no doubt bought at Yarmouth and used for posts around the church.

In 1732 there is a charge of 16s. 6d. for ' Ship-Wark ' and 3s. for fetching the ' Ship-Wark.'

The year 1734 is commemorated by the fact that on Oct. 20 the Churchwarden ' paid Jeremiah Bolderah for killing a fox ' 1s.' ' Paid for Glasing 2s. 0½d.,' and ' a farthom of Reed ' 4s. 6d.'

On July 3 Mr. Pitcairn (the Rector) is paid 10s. for a Terrier.

In 1735 Robert Jackson as Churchwarden pays ' the Carpenter for Repairing Miller's Bridge and pales and for mending ' the Churchyard Gate and for Deal for the same 7s. 3d.' It seems strange that the Church should pay for repairing the bridge.

In 1737 at the Easter General 1s. 6d. is paid ' for y^e Church ' not being put into Repair.'

In 1738 and 1739 there was considerable expenditure, evidently after the fine for neglect of Repairs.

A hundred and a half of rods £4 17s. 6d.; Rope-yarn 2s.; ten bunches of 12 foot Holl and Lath 18s. 4d.; 75 pales 19s. 9d.; 4 planks for rails 8s. 6d.; for deals at several times for the pues £1 7s. 6d.; Lader Stof for y^e Bellfordy 2s. 6d.; Post for the floors of the pues 12s.; speiks and nails for the palgs. 11s. 8d.; post and spurs for the pales 10s. 6d.; English and Roof tiles 14s.; pavements 1s. 6d.; Hart larth for the Porch 5s.; Lime and hard 12s.; Nails for the pues 4s. 3d.; Carting 5 lodes of stof from Yarmouth 12s. 6d.; 12 Dosses 8s.; 2 lods of straw and rougher £1 10s. 0d.; Lamblack and sizing 1s. 2d. (for bell ropes); a new thourashot (thoroughshot) for ye gate 5d.; Lod and oil for y^e Door 5s. 6d.; a new Shrosall for the Door 1s.; paid the Thatcher's Bill £3 8s. 3d.; paid the Glasor's Bill 5s. 8d.; the Carpenter's Bill £4 17s. 9d.; the Bricklayer's Bill £1 16s. 2d.; paid for rods and workmanship in mending the breach made by the last storm 1s. 6d.; these altogether, with other items, made a bill of just £28. This was raised by a rate of one shilling threepence three fardings on the pound.

		£	s.	d.
Rent	18. Revd. Mr. Killett	1	3	7½
„	107. John Killett	7	0	6¼
„	11. Richard Charles	14	5	
„	1. John Adkins	1	3	¼
„	3. John Ditcham	3	11	
„	44. Henry Pope	2	17	11½
„	118. George Harris	7	11	0¼
„	2. James Nework	2	7	½
„	3. Henry Eules	3	11	
„	2. John Brown	2	7	½
„	2. William Frances	2	7	½
„	2. William Miles, for half-year	1	3	¼
„	117. Robard Jackson	7	13	6¼
		£27 19 4		

This account terminates with a record of a meeting, examination and declaration, and is the first of the kind in the book, and is as follows—

Burgh Castle } Easter Munday,
Suff-to-Witt } 23rd April, 1739.

We, the Minister and principall inhabitants underwritten, have perused and are satisfied with the above accounts of Richard Charles, Churchwarden.

Jno. Pitcairn, Rector.

George Harris,
Jas. Killett,
Henry Pope
O

His mark.

£25 of the £28 was paid by four inhabitants.

It may have been a kind act to give 1s. to a discharged soldier, and an honest discharge of debt to pay 'Euloz daughter'

£1 10s., without mentioning particulars, but was it not a deep trick, when on June 2 the Churchwarden 'gave to a woman 'near to her time to pay for lodging in a nother town, 1s. ' ; by which Burgh Castle rates escaped the expenses of keeping this fallen woman and her offspring? Not quite the thing to apply Church Rates to ! and hardly honourable to some adjoining parish !

The mention of 'Hart Lath for the Porch 5s.,' refers to the old Porch which existed before the present memorial Porch.

In 1740 the Carpenter is given 'Lowance' 5*d.* for two days' and a half work. In 1742, 'To a Subscription from Barth 6*d.*'

The accounts for many years run on very much in the same way: Easter General 6s. 8*d.*; Clark's wages 30s.; Bread and wine for Communion 3s. 2*d.*; Petition 1s.; Carting and Brigage, washing surplice, etc.

Whitsunday is Wiss-Sunday. 'Paid for mowing the weeds 'in the Churchyard' was as necessary then as now. Between May 1746 and September 1747 there are five forms of prayer, and four or five Orders of Council about Cattle, costing 6*d.* or 1s. each. Perhaps there was a serious Cattle Plague. More than once in the course of years, a fine of 3s. 6*d.* or less was paid at the Easter General for the Church not being kept in repair.

In 1747, July y^e 7, 5s. 6*d.* is incurred in expenses in Eating and Drinking at the Bishop's Visitation. On Dec. 17, 2s. 6*d.* 'for straw to mend y^e Roving.'

The word 'Roving' is well known and used in woollen and cotton mills. It signifies bringing wool into shape or form before twisting it into thread. We all know that in a roof of tiles we need a cover at the top of the roof, and it is called a 'ridge.' In the same way when we 'thatch' a rick or building with straw or reeds we need a ridge-piece at the top of the thatch. This is termed in many localities 'roving.' When our Church roof was covered with reeds no doubt the 'roving' mentioned recorded that the roof needed a fresh ridge.

In 1750 a Mr. Money is paid 2s. 8*d.* for 'Law for y^e Communion Table.'

In 1754 the Constable and Surveyor are paid 18s. 6*d.*

During many years there was only one Churchwarden, and he was chosen and appointed by the Rector alone.

In 1759, Nov. 22, Saml. Hoult received 2s. for 'cleaning the Church after the Mason'!

In June 1760 the Bounds of the Town were 'walked.' It was 'Gangday,' and the expenses in going the bounds of the town were 17s.

In 1762, 2s. 6*d.* was paid for 'Degrees of marriage' as shown in our Prayer Books, and according to Holy Scripture.

In 1764, 2s. was paid for carting the old lead to Yarmouth, and 2s. 6*d.* for carting new lead from Yarmouth.

'Making a hood 5s.,' and 2s. 6*d.* 'to the visitors,' July 11, 1765, is puzzling.

Bernard Bowles is Churchwarden from 1765 to Easter 1768. His handwriting is very clear and legible.

In 1770, Saml. Hoult is paid 1s. 6*d.* 'for mowing Churchyard, and spreading Moal Hills.' The Moles are still troublesome.

The repairs to the Palings are constantly needed, and Mr. Belward (Rector) gave toward repairing the Pales against 'his garden, 10s. 6*d.*'

From 1770 to 1787, Mr. H. Glasspoole, who was a large rate-payer, continued to be the only Churchwarden.

There are entries of The Bishop's Visitation, 1770, 9s.; 48 fathoms of Reeds, £1 4s. 6*d.*; Easter and Michaelmas General, 6s. 8*d.*; 'Tying the roof down, 1s.'; 'To stubing the Church-yard, 2s.'; Whitewashing and Mending Church, £1 6s. 0*d.*; Bill for thatching Church, £3 16s. 0*d.* For Reeds and Shagg, £6 10s. 0*d.*; a Petition for Foulsham Fire, 2s. 6*d.*

There is often a form of prayer, 6*d.*, or 8*d.*, or 1s. In those days there were many troubles and anxieties. It was the period of the French Revolution, and the Church issued prayers in view of pressing trials.

For several years the whole 'Church Expenses,' Clerk's

wages, etc., was below £5, until the thatch needs a few fathoms of reeds again or palings need repair.

In 1789, Mr. John Neslen (who pays £1 5s. *od.* as his share of a rate producing £4 8s. *od.*) becomes Churchwarden. He is followed by Mr. George Neave, when Mr. John Glasspoole takes office. He pays Mr. Burton 12s. for two pieces of 'Balk' for Churchyard.

In 1794 the Church 'Winder' is to be repaired at a cost of £1 1s. 3½*d.* I suppose the original way to spell the word was 'wind door.' Widow Ellet receives 1s. 6*d.* for one and a half day's work for sewing the cloth of the desk. Early next year cloth and binding for desk and pulpit cost £1 19s. *od.*

In 1798 2s. 6*d.* is paid for repair of the Tongue of the Bell.

In 1799 the Clerk receives 'on account' 5s., presently 2s. 6*d.*, and finally wages due 7s. 6*d.* Poor man, was he badly off, or had the Churchwarden no money in hand? It was a wintry time, for on Feb. 27, 'Paid Henry Pope for flinging 'snow out of Church path 2s. 6*d.*'

In 1806 'the Terrior making' costs 10s. 6*d.* A coffin is provided as the Churchwarden's expense for Bridgeman, 17s., in 1807.

In 1809 there is an unusually heavy Carpenter's Bill amounting to £16 19s. 10½*d.*, out of a total of £19 12s. *od.* 'Paid 'Bansly for ye local Militia 9s.' and 'the Marsh Bill £5 2s. 6*d.*' are curious entries. The Glazier's Bill in 1813 amounted to £7 8s. 4*d.*! And this is not all! For next year is an entry, 'The glazier's bill wrong cast last year! 10 shillings more!'

In 1814 the iron chest cost £4 4s. *od.*, and in August £4 10s. *od.* was given for a new Bible.

Michaelmas General and Easter General have grown to 13s. each.

In 1817, Paid for Briefs 3s.; Paid the Visitor 12s.; The Apparitor 1s.; A new Prayer Book for the Clerk £1 1s. *od.*

In 1819, paid for sparrows £1 2s. 7*d.*

Mr. W. Cobb was Churchwarden, 1820. In 1821 he paid 5s. for cleaning the Church, 1s. for cleaning round the church,

£2 17s. 7d. for catching sparrows, and £15 9s. 11½d. to Mr. Larke for paving the Church, etc. Thatcher's Bill £10 os. 4½d.; New Surpluss £4 4s. 0d.; Reed £7 6s. 3d.; Roofing for the Church £1 10s. 0d.; Sparrow catching £1 6s. 4½d. Mr. Cobb seems to have been a woeful enemy to sparrows. In 1822, though he pays 'the General' £1 10s. 0d., he pays for sparrows £2 3s. 9d. But this by no means exterminates them, for next year sparrow catching costs £1 11s. 3d.

This year, too, the Church is 'painted' at a cost of £7 10s. 0d.

In 1826 and 1827 'the General' cost £2 each year, and 'cleaning the spring 1s. 6d.' New Gates to Porch cost £1 6s. 10d.

Mr. John Neslen became Churchwarden in 1830, and in 1832 paid John Burgess for repairs in the Church £16 8s. 0d.

In 1835 the items 'Paid Clerk's half yearly wage £1 10s. 0d.,' 'Paid killing sparrows, £1 10s. 2d.,' shows that sparrows were more costly than the poor Clerk.

In 1839 a change takes place. The Rev. Charles Green became Rector. A Vestry Meeting was held in the Church, which adjourned immediately to the school, which now forms part of the Institute, and which was erected in 1836 through the exertions of the Rev. Charles Green. The parishioners met and unanimously agreed to have two Churchwardens.

The parishioners elected Mr. John Neslen, and the Rector appointed Mr. Ambrose Palmer.

The names of those present at that Vestry, held 74 years ago, were—

Rev. Charles Green, Rector; Mr. John Neslen, Churchwarden; Mr. Martin, Overseer; Mr. Davey, Constable; Mr. George Neslen; Mr. Clarke; Mr. Newark; Mr. Palmer; Mr. Burgess; Mr. Ferrier.

A Church Rate was agreed upon at 2d. in the pound, and Mr. James Crow was appointed as stipendiary Overseer, Surveyor, and Collector of Church Rates, with a salary of 10 pounds per annum.

Churchwarden's Accounts, 1839 to 1875.

1840. Davey for hand Cuffs and Staff 14s.; Constable

1s. 11d. 1842. New Prayer Book for Clerk £1 3s. 4d.; Constable's Salary 2s. 1d.; Sparrows £2 3s. 2½d. 1844. Paid Easter General. Two Journeys to Beccles £1 5s. 0d. 1845. Two skins of parchment 4s. 1849. ½ year's insurance of Church £1 17s. 9d. 1850. Sewell's bill for cleaning and obscuring windows 4s.; Davey's Bill for repairing Stocks 7s. 1852. Passing bell for the Duke's funeral 2s. 1856. Mole-catcher 1s. 1862. Organist £2.

In 1869, Church Rate ceases and Church Voluntary subscriptions begin.

After 1876 there are no records of Churchwarden's Accounts.

In 1888 Canon Venables becomes Rector and accounts are regularly kept.

3. VESTRY MEETINGS (1839-1894).

References to Matters of Interest

1839. Removal of the old Gallery. Expenses defrayed by public subscription. Rate of 2d. in the pound.

1840. Particulars relating to the Town Marsh and Poor's Allotments. Meeting of parishioners at Burgh Castle Inn, with reference to widening roads, signed by Charles Green (Surveyor).

1841. Meeting of Ratepayers at Burgh Castle School.

1845. A new Terrier drawn up.

1846. £336 12s. raised for the enlargement of the Church by a North Aisle, new seating and other additions.

1847. Belfry and steeple repaired.

John Neslen resigned the office of Churchwarden after serving 30 years. Vote of thanks for long services.

1850. Useful references to the duties of the Trustees of the Poor's Allotment and Town Lands.

1851. Elaborate lease of 'Bowgin's Land' belonging to the School. The Bowgin or National School did not exist at the time.

1859. Rev. T. H. Hawes presides at meeting of Ratepayers.

Roof in want of repair and thatch and timbers decayed. Resolved to strip roof and cover with stone, slate, etc., at cost of £47.

Also that the Clerk be directed to attend the meetings of the Vestry, and to ring the Bell according to the custom of the Parish.

1867. Organist to be paid £2 annually. A harmonium to be purchased and the old organ sold.

1869. The Roof of the church out of repair.

No Churchwardens have for some years past attended 'at our services.' Very unbecoming and irreverent behaviour has frequently occurred. Notice of meeting for one person to act as Guardian of the Poor.

1874. The Parish Clerk neglects his duties and absents himself. F. D. Ferrier is appointed 'Clerk,' who appoints James Bullock as his deputy.

1878. Messrs. J. H. Harrison and Mr. Jackson, Churchwardens, Mr. J. H. Harrison, Lord of the Manor.

In the next year and for some time the Churchwardens do not attend or present any Accounts.

1886. Vestry meeting held in the 'Tower' of the Church. The roof of the Vestry has fallen. A deplorable record. Reference to a storm of 1884. 'A sudden violent wind carried off all the North Side of Chancel and part of the Vestry Roof.'

1887. Arrangements made for celebration of the Queen's Jubilee.

1888, June 8. Canon Venables, Rector, offers a Finger Organ. £23 16s. *od.* collected for the repair of the roof of North Aisle.

On Aug. 23, Messrs. Cornish and Gaymer's estimate of £55 accepted for renewing the roof of the Aisle with Broseley tiles.

1889. Clerk to receive £8 per annum, exclusive of fees.

In 1895 the Parish Award Map after a long and fruitless search was found in the 'strong room' of Worship,

Rising and Frederick. The Award was received by Canon Venables and handed on to Mr. Henry Panks, as Chairman of the Parish Council.

EXTRACTS FROM MEETINGS OF OVERSEERS

Elizabeth Smith Born Dec. 30, 1765. Female Idiot. Not dangerous. Upwards of 26 years. In the house of Industry at Oulton in the Hundred of Mutford and Lothingland, in which this parish is situate, since 1798, at 2s. 10d. per week.

1840. Handcuffs and Staff purchased from the late Constable.

1855. A man is appointed at a salary not exceeding £5 a year who shall permanently do the labour of the roads.

1860. A meeting called (*inter alia*) to 'take into consideration ' the repairs and expenses of the Staithe by the water ' side.'

1861. Widening and diverting the Highway near to the place occupied by Charles Cory, Esq.

1875. Appeal against a new basis of Assessment, involving great inequality of rating as between Burgh Castle and the neighbouring parishes. Assessment increased £502.

1876. Direction posts to be placed on various roads in the Parish.

1894. Last Vestry Meeting for the Election of Overseers and Surveyors.

The Local Government Act, 56 and 57 Victoria, Ch. 73 came into force in November.

XV

THE RECTORY

THE old Rectory, with the exception of the kitchen and cellars, was pulled down in 1832, and a new house built at a cost of nearly £1000. A new stable, coach-house and cottage were also built.

The old Rectory appears from an entry in the Parish Register to have been greatly injured in 1779 by a violent gale which blew down the parsonage barn. It was rebuilt at a cost of £77.

The present Rectory is pleasantly situated on an eminence close upon the western side of the churchyard, and surrounded with many large and beautiful trees.

The South side commands a view of the north wall of the Roman Camp.

The Rectory house and premises with garden and 'barn-pightle,' comprise about three acres, and the Home-Piece, a field on the south side, a little over six acres.

From the garden there is a descent to the marsh-meadows through a narrow defile, called 'The Hanger,' overshadowed with trees and underwood, where two winding paths lead to the walls of the Roman Camp.

The late Canon Venables planted a hedge over four hundred yards long at the foot of 'The Hanger' at considerable expense.

The term 'Hanger' means a wood on the side of a steep hill or mound. The trees and underwood 'hang' over the ground, instead of standing on it. Whoever has read White's *History of Selborne* will recollect 'The Hanger' so beautifully described by him. There are several places in England

to which the name 'Hanger' belongs. 'Shoppen Hangers' in the Parish of Bray, not very far from Windsor Park, is one, and Betteshanger, near Sandwich, is another.

The word often occurs in composition in the western and southern counties, a wood being Birch-hanger or Beech-hanger according to the prevalent trees. In *Rural Rides through Hampshire, Surrey and Sussex*, by William Cobbett, 1822, this extract occurs—

'Upon my asking the way to Hawkley, the woman at the cottage said, "Right up the lane, sir, you'll come to a 'Hanger' presently; you must take care, sir, you can't ride down; will your horse go alone?"'

A beautiful and extensive view is often obtained at sunset of the marshes and surrounding country.

There is a public path at the foot of 'The Hanger' which leads to a small piece of ground, still belonging to the glebe, but which has been thrown open to the public, and which is termed in some of the old maps 'The Roman Well,' but this is a mere tradition and cannot be accepted as having any foundation of truth. There is undoubtedly a spring of water here, but it is certainly not 'Roman.'

A reference to the Award and its map shows clearly that all land at the end of the Rectory fence on the right and left hand of the Rectory principal gate appertains to the Rectory, including the four trees (planted by the Rev. Charles Green) up to the upper road which leads to the Church and Church Loke.

THE GLEBE MARSHES

The Glebe marshes, containing 14a. 1r. 3p., were sold on Sept. 25, 1912, with the approval of the Ecclesiastical Commissioners, to Mr. Arthur Bond of Church Farm, and realized £75, which sum is invested in London County 3½%. These marshes are situated at the end of Church Farm Road at the foot of the Rectory grounds and facing the river Waveney, and have been for many years a constant expense and anxiety to the Rectors of Burgh Castle, owing to heavy tides which have caused



THE RECTORY.

serious damage to the river wall from time to time. As far back as 1829 the marshes were in a very neglected state, and of comparatively little value, much of the land being covered with segs and rushes. The Rev. Charles Green, the Rector, 'caused a wall to be thrown up near the river from Mr. Fisher's boat-house to Miss Baret's marsh, occupied by Mr. Bowgin, also another wall perpendicular to the former from the river to the hill. By this work at a cost of £51, the whole marsh was protected from being flooded.'

Canon Venables, from 1888 to 1906, spent over £300 in strengthening the wall, besides cutting dykes and draining, and I have also incurred considerable expense in repairs.

Another small Glebe marsh, lying at the back of the Manor House, was allotted to the Rector by the Inclosure Act of 1812, and is approached by a small lane marked on the Award Map as Private Road No. 1.

XVI

THE VILLAGE

BURGH CASTLE may well claim to be one of the most historic villages in Suffolk. It is a small and scattered agricultural parish, with a population, in 1911, of 547, and is situated in the Northern Division of Suffolk and in the Mutford and Lothingland Union. According to the Ordnance Survey of 1886, the Parish contains 1464 acres of land, $28\frac{1}{2}$ of Roads, $\frac{3}{4}$ of Water, and $1\frac{3}{4}$ acres of Salt Marsh, a total of 1495 acres. The Fore-shore and Tidal water comprise 133 and $43\frac{1}{2}$ acres respectively, a total of $176\frac{1}{2}$ acres, and making a sum-total of $1671\frac{1}{2}$ acres.

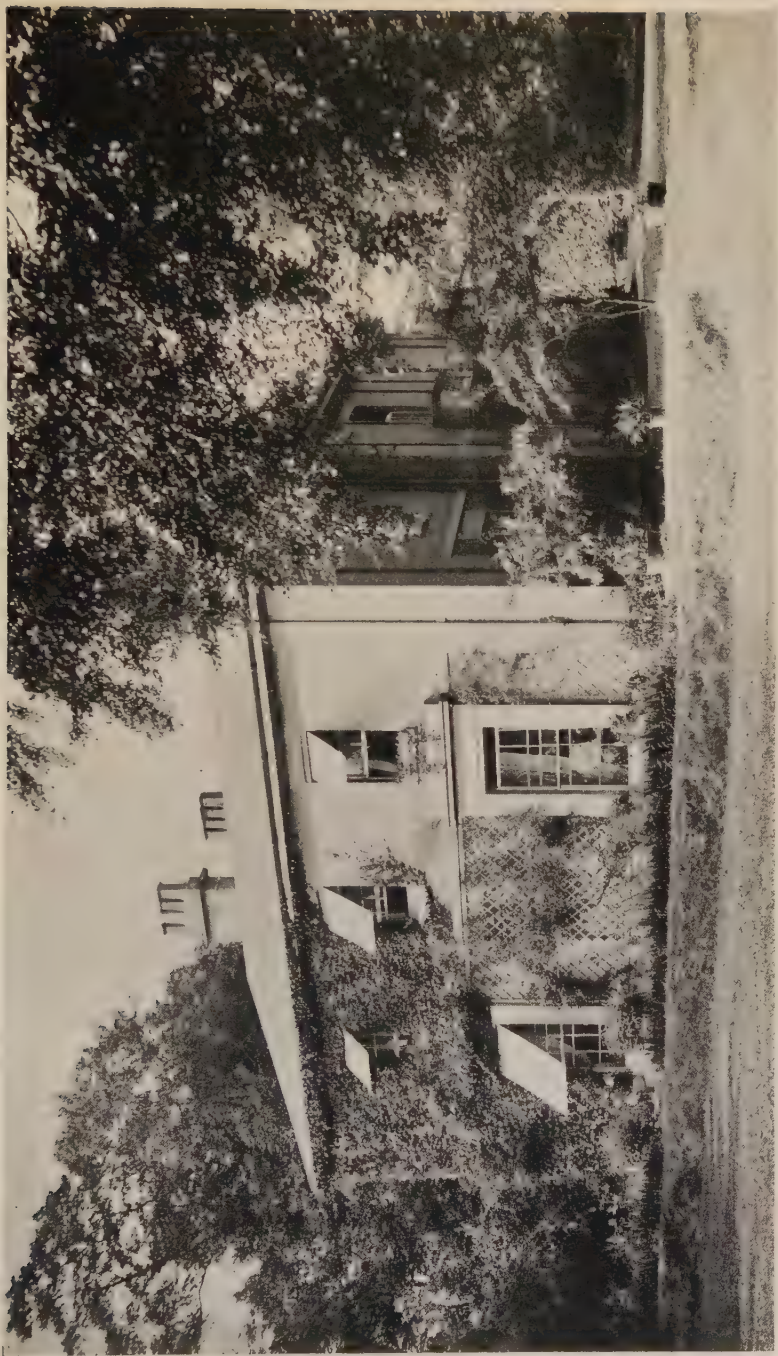
According to the Tithe Award, the area of the whole Parish was 1498 acres, obviously omitting the Foreshore and Tidal water, viz. Arable 834, Pasture 649, Roads 15.

The country around is flat—in some places varied by gentle undulations—and consists mostly of arable land in the higher and marshes in the lower portions of the Parish, where there is excellent pasturage.

From the Rectory grounds and the Roman Camp an extensive view is obtained of a large tract of marshes, stretching for many miles from Reedham as far as Acle. The River Waveney unites with the Yare opposite Church Farm, and flowing through Burgh Reach forms Breydon Water.

The Church, Rectory, schools, and houses in the vicinity are situated about two miles from Belton and four and a half W.S.W. from Great Yarmouth.

The district called Stepshort, which possessed only a few cottages in the early part of last century, borders upon the Parish of Belton.



BURGH HALL.

The soil is light land and the subsoil sand and gravel. Wheat, barley and oats are cultivated, and much market produce is sent to Great Yarmouth, as well as milk and dairy produce.

In former years smelts were netted in large quantities, and the fishermen were able to obtain good prices for them. The fishing is still carried on, but has dwindled away, since the Fishery Authorities imposed a close time. It is contended that the smelt feeding-grounds have silted up, and that the spawn are destroyed by the coarse fish. Competition with the Dutch smelters has much cheapened the price of the fish.

Extensive works for the manufacture of Portland Cement and Suffolk brick were erected in 1859 on the bank of the Waveney, and at one time a large number of men were employed, but for several years the buildings have been unoccupied and have suffered much from want of repair.

The climate is bracing and healthy, but at times very cold and bleak, the wind often blowing with terrific force. N.W. winds bring with them heavy tides which cause great damage to the river walls. The average rainfall in this district is said to be low. Mists and marsh fogs are frequent in the spring and autumn. The latter generally rise about sunset, covering the marshes, often not rising more than a few feet from the ground, the landscape looking as if it were covered with snow.

In the summer thousands of visitors are attracted to Great Yarmouth and Gorleston on account of the invigorating sea-breezes, and many find their way to this little village to visit the Roman Camp by road or by yacht.

For ecclesiastical purposes, Burgh Castle is in the Arch-deaconry of Suffolk and the Rural Deanery of Lothingland. In 1912 the rateable value was £2045 for County purposes and £1876 for Poor's Rate.

XVII

AGRICULTURE

The Inclosure Act of 1812

THE history of an agricultural parish would be incomplete without a reference to changes dealing with the land.

In Domesday time the land lay in large open common fields, and the villeins or small farmers occupied the greater part of the lands of the Manor.

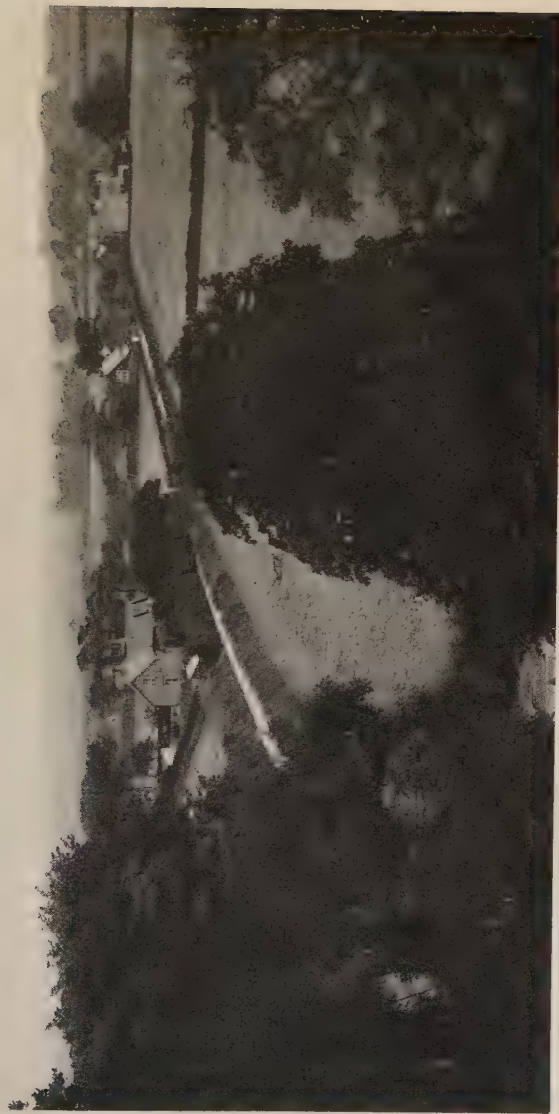
These common fields consisted of arable, meadow and pasture land, the arable land being divided into acre or half-acre strips, which were divided from each other by turf balks.

These strips were not collected together, but were scattered about in different directions.

Great inconvenience was caused by this system. ' Much time ' was wasted in cattle and labourers travelling to many dispersed pieces of land. A farmer might free his strips of weeds, ' but unless his neighbours did the same, his ox-gangs would ' soon be sown with his neighbours' weeds. Landmarks were ' often indefinite; hence quarrels would often arise, and in ' spite of the injunction of Queen Elizabeth (1559), ordering ' the Curate on Rogation Days to admonish the people, saying, ' " Cursed be he that translateth the bonds and doles of his ' neighbour," dishonest farmers would plough at night and ' steal a furrow from their neighbours' strips or balks.' ¹

This common-field system lasted a very long time, until it was altered by the various Inclosure Acts, when the balks

¹ Rev. A. St. Clair Brooke, *Slingsby and Slingsby Castle*, p. 219. 1904.



THE VILLAGE FROM THE CHURCH TOWER.

were ploughed up and the fields separated by hedges and ditches. Farmers were enabled to possess their land in compact masses, and to exchange them with other proprietors.

In the Burgh Castle and Herringfleet Inclosure Act the Commissioners clearly state the object of their appointment.

An Act for inclosing Lands in the Parishes of Burgh Castle and Herringfleet in the County of Suffolk.

Anno Quinquagesimo Secundo.

George III. Regis. Cap. 99.

5th May, 1812.

Extracts

Whereas divers open Fields, also Marshes, Doles and Waste Grounds lie very much intermixed and dispersed in small parcels and are inconveniently situated for the owners and occupiers, and the Common Heaths in their present uncultivated state yield very little profit, but if the same were divided and parts allotted to Persons entitled thereto, it would be of great advantage and of public utility, but such Division, Allotment and Inclosure cannot be effected without the authority of Parliament.

Lydia Baret is Lady of the Manor of Burgh Castle, and William Fisher and John Neslen are the principal landowners.

Henry Jermyn, of Sibton, Suffolk, Robert Boyden, of North Cove, Suffolk, and Samuel Tolver, of Great Yarmouth, Norfolk, are appointed Commissioners.

Notice of meetings are to be given in Burgh Castle Church after Divine Service at least ten days before every meeting.

The determination of the Commissioners are to be final unless Parties proceed at Law.

Appeals can be heard at the Suffolk Assizes, and this verdict shall be binding.

A penalty of £5 will be inflicted on any inhabitant who digs, breaks up, or carries away the Turf, or any Shrubs, Bushes, Thorns, Ling, Furze or Whins growing on the Heath until the execution of the Award.

The Award shall set out the Boundary Fences to be made between the Commons and Waste Grounds and between the Parish of Burgh Castle and the adjoining Parishes.

Commissioners may stop up old roads after new ones are made.

Ditches are to be cleared and no cattle to be depastured in the Highways for 14 years.

Allotments are to be made for Watering Places, Clay, Gravel and Sand Pits.

An Allotment is to be made for the Poor.

Allotments shall be assigned with due regard to the Situation and Contiguity of the Lands belonging to the owners, and an Exchange of Lands within the Parish will be permitted.

Copyhold Allotments shall be subject to a Quit Rent.

Within six months after the Award, the Award and the deduced Map or Plan shall be deposited in the Office of the Clerk of the Peace of the County of Suffolk, and also in the Parish Church of Burgh Castle.

The *Award*¹ of Henry Jermyn, Samuel Tolver and Joseph Muskett, Commissioners, 3rd Nov., 1819.

¹ The Burgh Castle Award Map is not bound up with the Herringfleet Award Map and never was attached to it.

THE AWARD MAP OF 1819

*Extracts**The Boundary of Burgh Castle.*

Commencing at a point in the middle of the Channel of the River Yare, and proceeding in a S.E. direction across the Salting and across the Wall and Bank to the S.W. side of a Marsh, lying in the Parish of Bradwell, called the First Bradwell Marsh, thence along the S.W. side of the same Marsh to the Land Spring Drain, and thence following the course thereof to the N.E. corner of a Marsh, called the Osier Marsh, thence in nearly a S. direction along the E. side of the said Marsh, and along the E. side of a Pightle of Land, to the N.E. Corner of an Inclosure of Land called Sandy Lane Pightle, thence in nearly the same direction along the East fence of the same Inclosure for about the distance of 48 yards, thence in a West direction for about the distance of 35 yards, thence in a South direction for about 185 yards.

The Boundary then proceeds in an East direction for about 33 yards, where it joins a corner of the said Sandy Lane Pightle, thence along the North fence of the said Pightle, and along the North fence of a Pightle of Land belonging to Rev. Harry Manning, which is hereinafter awarded in exchange to Lydia Baret, in the N.E. corner thereof, thence in a South direction against the East fence of the said Pightle, across the Road leading from Burgh Castle to Great Yarmouth, and along the East fence of another inclosure belonging to Rev. Harry Manning and awarded in exchange to Lydia Baret and William Fisher respectively to the S.E. corner thereof, thence in nearly a West direction along the South fence of the last mentioned Inclosure to the N.W. corner of an Inclosure of Land in the Parish of Bradwell, belonging to Charles Berners, Esq., called the Six Acres, thence in nearly a South direction along the West fence of another Inclosure called Gales Croft Eight Acres and along the West fence of another Inclosure belonging to James Fisher, Esq., called Second Lord's Lane Close, and

crossing the Public Road, called Lord's Lane, leading from Burgh Castle to Bradwell.

It then proceeds along the West fence of an Inclosure in the Parish of Bradwell, called Lord's Close, and along the West side of an Allotment made to Lydia Baret, to the Boundary Ditch dividing the Parishes of Burgh Castle and Bradwell, hence following the course of the Ditch in West and South directions to the point where the Parishes of Burgh Castle, Bradwell and Belton unite, thence following the course of the new Boundary Ditch, dividing the Parishes of Burgh Castle and Belton, to the N.E. corner of the Piece of Land, marked No. 89, awarded in exchange to the Honourable George Irby. It then proceeds along the S.E. and S. sides of the Piece of Land marked No. 88 ; awarded in exchange to the Honourable George Irby, and along the S. sides of the Pieces of Land, marked No. 86 and 87, awarded in exchange to John Hammond, to a point in the middle of the River Waveney, thence in nearly a North direction along the middle of the said River, until it meets the Channel of the River Yare, and along the middle thereof to the point first described.

Public Roads

One Public Carriage Road and Highway, marked No. 1, beginning at a point near the N.E. corner of the Church Yard of Burgh Castle, and proceeding in nearly N. and E. directions to the Gate called Trett Common Gate, thence in nearly N. and E. directions, in the present track over the Hall Common to the Gate adjoining the farm-yard of John Neslen.

Public Road No. 2, beginning at the N.W. corner of an Inclosure of Land, called the Bullock Shed Piece, and proceeding in a S. direction along the W. side thereof to the Upper Road, thence across the Fifteen Acres, and across the Furze Close and the Twelve Acres to the Common, called the Heath, thence in nearly a S.W. direction across the Heath, and in nearly a straight line until it joins the Road No. 4, near the Cottage and Garden belonging to Abraham Bristow.

Annexed to the Record. Dated 3rd Nov^r 1814.

[illegible]

SCALE
7 Chains to an Inch

Public Road No. 3, branching out of Road No. 2, at the S. end of the Furze Close and proceeding in nearly an E. direction along a certain private road belonging to Lydia Baret, and across an Inclosure of Land, called the Common Gate Close, until it joins an old Road leading to Bradwell Church.

Public Road No. 4, branching out of Road No. 1, and proceeding in nearly a S. direction across Bull's Four Acres to the N. end of the road called the Buttway, and across the said Heath to a Bridge called Stepshort, at the ditch dividing the Parishes of Burgh Castle and Belton.

The Public Carriage Roads and Highways shall be and remain thirty feet in breadth at the least between the Banks, Ditches and Fences.

Private Roads

One Private Road, No. 1, branching out of Public Road No. 1, at the S.W. corner of Mr. William Cobb's Allotment and proceeding in nearly a N. direction to an Allotment made to Rev. Harry Manning, which road is for his use and convenience and his successors, Rectors of the Rectory of Burgh Castle.

[This is a small lane, at the rear of Manor House, leading to the Rector's Glebe Allotment, now tenanted by Mr. Arthur Bond.]

A Private Road, No. 2, branching out of Public Road No. 1, at the S.E. corner of the Allotment made to Henry Newark, and proceeding in nearly a W. direction to the S.W. corner of the Allotment made to Charles Jarmy, thence in nearly N. and N.W. directions to an old Inclosure of Land belonging to Lydia Baret, which Road is hereby declared to be set out for the use and convenience of the Owners and Occupiers of the adjoining Land.

[This road faces the house now occupied by Mr. William

Bullock, and turning to the right proceeds past the house now occupied by Mr. George Houghton.]

A Private Road, No. 3, beginning at the W. end of an ancient private Road, and proceeding in nearly a S.W. direction to the N.W. of a garden belonging to William Cross, which Road is set out for the use of William Cross and Lydia Baret.

[This road is now known as Porter's Loke.]

Private Road No. 4, branching out of Public Road No. 1, near the W. end thereof and proceeding in nearly a W. direction to the Staithe belonging to the Parishioners of Burgh Castle, and along the N. side thereof to the S. corner of a Marsh, belonging to Lydia Baret, called the Home Marsh, which road is hereby declared to be set out for the use and convenience of the Owners and Occupiers for the time being, of the Lands and Grounds within the Parish of Burgh Castle, having occasion to pass through and from the said Staithe.

The said Private Roads shall be and remain of the breadth of eighteen feet, and be kept in repair by and at the expense of the owners or Proprietors of the adjoining Lands.

Public Roads to be discontinued

One Public Road, No. 1, branching out of the Road leading from Yarmouth to Burgh Castle, at the S.E. corner of an Inclosure of Land called the Bullock Shed Close, and proceeding in a N. direction to the Road called the Lower Road.

[This road ran S.E. of Bullock Shed Close, a Piece of Land now tenanted by Mr. William Panks.]

A Public Road, No. 2, called the Upper Road, beginning at the S.E. corner of the Home Piece, and proceeding in nearly a W. direction to the N.W. corner of the Fourteen Acres.

[From a point at the end of Market Road, leading from Yarmouth across fields now occupied by Mr. G. Hales and Mr. H. G. Panks and Mr. R. Beck to Butt Lane.]

A Public Road, No. 3, beginning at the N.E. Inclosure of Land, called The Buttway Two Acres, in nearly a W. direction to Burgh Castle Church.

[This road cut through land now belonging to Mr. Arthur Bond.]

A Public Road, No. 4, branching out of No. 3, at the S.E. corner of Bull's Four Acres and proceeding in a N. direction to the Middle Road.

[This road terminated where the present Post Office stands.]

A Public Road, No. 5, branching out of Public Road No. 2, and proceeding in E. and S.E. directions to the Buttway.

[This road, leading out of Mill Road, proceeded across lands now owned by Mr. G. Hales, and Mr. H. G. Panks (Middle Barn) and on to the Buttway near Mr. R. Beck's gravel-pit.]

A Public Road, No. 6, being a continuation of Road No. 5, above, and crossing Furze Close, proceeds in nearly a S.E. direction to the Road leading to Bradwell Church.

A Public Road, No. 7, beginning at the S.W. corner of Common Gate Close and proceeding in nearly N.E. and N. directions to the Road called the Upper Road.

[This road began at a point in Mill Road, crossing Land now owned by Mr. G. Hales and Mr. Charles Smith to the Market Road, near Mr. H. P. Frederick's Lodge.]

One Bridleway and Footpath, called the Jew's Way, beginning at the S. End of Furze Close and proceeding in nearly a W. direction across Lands belonging to Lydia Baret, Catherine Neslen and William Fisher, to the Buttway.

[This was undoubtedly the Via Jovis, the Roman Roadway which leads from the Camp to Gorleston.]

Public Drains or Water-Courses

One Public Drain or Water-Course, called the Land Spring Drain, branching out of the Ditch dividing the Parishes of Burgh Castle and Bradwell, near the cottage of Amy Preston, and proceeding in nearly a W. direction across Lands belonging to Lydia Baret, until it meets Public Road No. 1, thence along the N. side thereof to E. corner of John Chapman's Allotment, thence along the N. side to the Common, called the Trett Common, thence in a N. direction along the East side to N.E. corner of the same, thence in N.W. and W. directions along the N.E. and N. side of the Poor's Allotment until it meets the old Land Spring Drain and along the course to Burgh Staithe.

One other Public Drain or Water-Course beginning at the S.E. corner of the Home Close, and proceeding in nearly a W. direction along the Boundary line dividing Burgh Castle from Bradwell and Belton, passing the Bridges, called Miller's Bridge, and Burgh Bridge to the N.E. corner of Land marked No. 89, thence along the N. side of Land marked No. 88 and along the S. sides of Lands marked No. 86 and 87 to the River Waveney, a moiety of which said Drain from Miller's Bridge to N.E. corner of Land No. 89 is in Parishes of Bradwell and Belton, and the residue of the said Drain in the Parish of Burgh Castle, which Public Drains or Water-Courses shall be kept in repairs by the Owners of the Lands adjoining the same.

Two pieces of Land were awarded to the Surveyor of the Highway for public Clay, Gravel and Sand Pits for the use of Proprietors of Lands and their Tenants, within the Parish only; also for the repairs of public and private Roads in the Parish.

An Allotment of Land marked No. 2 on the map was awarded to the Trustees of the Poor, consisting of the Lord of the Manor, Rector, Churchwardens and Overseers, for the use

and benefit of the poor Persons residing within the Parish of Burgh Castle.

The Land contained 5a. 1r. 25p., and was bounded on N. by Land belonging to Lydia Baret, and on E. by Land belonging to the Churchwardens and Overseers.

XVIII

THE OLD BEAM IN THE OLD SCHOOLROOM

THE Beam is of oak, 16 feet 2 inches in length, and about 10 inches wide and 9 inches deep, and slightly curved.

The letters and figures are in relief, and rather defaced. They are not cut out *in* the wood, which would be *engraving*, or *cutting in*, but the wood is cut away deeply, about $\frac{1}{4}$ to $\frac{1}{2}$ inch, from every part of the letters and figures, so that these stand out, in *relief*. And in one continuous straight line the 'Legend' is thus carved in letters about $2\frac{1}{2}$ to 4 inches in height.

The Latin words, 'Bis cremabatur denuo re-edificatur,' begin at one end (left hand) and occupy 3 feet 10 inches. Then comes a blank of 14 inches. Next follow the words, 'Twyce brent aforne is bylt agean, bi Robert Thorne, the Parson.' This takes up 6 feet $8\frac{1}{2}$ inches, but there is a space of about an inch after 'aforne.' Then another blank space of $22\frac{1}{2}$ inches. And finally comes, extending over 31 inches, but with a blank space of 3 inches after the year 1548, Edward 6. 2., meaning the second year of King Edward VI, which was the year of our Lord 1548. It would be also the seventeenth of Robert Thorne, who was Rector or Parson from 1531 to 1554, in this quiet remote place, amidst all the chances and changes of this mortal life so peculiar to the reigns of Henry VIII, Edward VI and Queen Mary.

Probably the Beam formed part originally of some building belonging to the Rectory, which had been 'twice brent aforne,' and was now being 'bylt agean.' I suppose the Beam was new, or possibly it survived the ravages of two fires which 'brent' the house. The Rev. Charles Green, Rector from 1829 to

1857, Hon. Canon and Rural Dean, found it about the year 1840 in 'a cottage which stood in a field lying on the East side of three cottages and land, belonging to Widow Rising, of Yarmouth, and in the several occupations of John Warner, Robert Waters and Robert Bullock.'

The Beam had been sold for a few shillings, but it was bought back and presented by Mrs. Nesbitt to the Rector, who placed it in the old Schoolroom.

XIX

BURGH CASTLE WATER FROLIC

‘BURGH Water Frolic used to be *the* equatic festival of the year to all Yarmouth folk, our forefathers regarding it at once as an assertion of their liberties and privileges, and an occasion for high jubilation.’

Such are the words of John Bately, M.D., in *Short Historical Notices of Burgh Water Frolic*, published in 1889. The account should be read in its entirety by all Burgh Castle people.

Here I have only space to summarize a few points. The Frolic had its origin in the ancient custom of ‘going the bounds.’

From early times, about the fifteenth century, the Burgesses of Great Yarmouth laid claim to certain powers as to the right of fishing upon the rivers Bure, Yare and Waveney, and took a toll or tax of each eel-catcher. ‘For every sette for eles one pennye by the yere.’ The eel-sets in the three rivers amounted to thirty-eight.

The River Waveney from Yarmouth to S. Olave’s Bridge, by estimation ten miles, possessed the following eight sets: Lady’s Haven, Whitecote Bush, *Burgh Castle*, Highland, Michaelmas Dike, Fretton Sett, Umney Bridge, Priors Key.

This taxing of the fishermen was resented by the owners of the river banks, who had received a small payment from the fishermen for the privilege of hauling their nets.

Both the Corporation and the bank-owners petitioned the Crown, and after a long controversy it was decided in 1577 that the Corporation was entitled to its rights and privileges, and that the fishermen, in addition to one penny a year for

their eel-sets, should also pay 'one quarter of Brewet eels, 'only a tribute of eels having been customary to the owners 'of the lands adjoining, each eel-set for pitching their poles 'thereon.'

Armed with the authority of the law, the duty of 'going 'the narrow waters' was carried out by the Burgesses with much greater strictness; and for the first time 'high festival' began in connection with the annual procession up the rivers.

Manship, writing in 1619, speaks of 'musicians, banners and 'ensigns displayed, sometimes with sound of trumpets, beating 'of drums, playing of fifes and other whiles sweetly singing do 'pass on these waters.'

John Greenwood and George Hardware are mentioned as 'Bailiffs of the Borough and liberty of Great Yarmouth.' The former may have been the father of William and Thomas Greenwood, whose bodies were interred in the Church Chancel A.D. 1656 and 1677.

In 1673 the Dean of Cork, the Very Rev. Rowland Davies, LL.D., writes August 7, 'When we passed over Breydon, we 'parted and went up the Waveney, as far as S. Olave's or 'S. Thule's-bridge, where is the ruin of an old priory, the 'prior and monks whereof used formerly to bear a part in 'this solemnity. An officer required all persons grieved by 'any nuisance or injury to come forth and they should be 'heard. We returned to Breydon, where we met the other 'bailiff, who went up the Yare as far as the Cross (Hardley 'Cross) towards Norwich and did the same thing as we did 'at S. Thules.'

The gay and joyous 'perambulation of the waters' gradually changed in later years to a water frolic, the Corporation, however, still claiming their rights and duties on the rivers.

The First Haven and Pier Act passed in 1670 gradually transferred the conservation of the rivers from the Corporations of Yarmouth, Norwich and Beccles to the Haven and Pier Commissioners.

The Water Feast was continued, but only irregularly. In

1777, 1779 and in 1816 it was revived, and 'for many years continued in a very gay and festive manner.'

In 1889 the festival of the narrow waters 'was celebrated 'on Thursday, the fourth of July,' at the instigation of the Mayor (F. Danby-Palmer, Esq., D.L.) The Mayor's barge, followed by other vessels, proceeded up Breydon Water to Burgh Castle, where aquatic sports were held.

This was the last of the Water Frolics, which brought so much gaiety and merriment to our little village. The approach to the Staithe has unfortunately silted up, and the great 'Water Feast' is now a memory of the past.

XX

DEVELOPMENT OF EDUCATION

UP to 1836 there was no School in the Parish, with the exception of a Dame's School. In that year the Rev. Charles Green, the Rector, gave a piece of Glebe as the site for a School, which was erected on it, the money being raised by voluntary subscriptions.

The land was conveyed to the National Society 'for the purpose of erecting thereon a School Room to be used for the education of the poor children of the Parish in the principles of the Christian religion, according to the doctrines and discipline of the United Church of England and Ireland.'

In 1853 the Committee of the Privy Council granted £24 towards fittings, and the School was then declared to be open to the Government Inspector. This School is now the Institute.

The School was to be managed by a Committee, consisting of the officiating Minister of the Parish, his licensed Curate, if the Minister appoint him, and of all donors of not less than ten guineas, and of all subscribers of one guinea annually.

Miss Bunn was appointed Mistress.

In 1849 Mr. John Bowgin conveyed to the Trustees a piece of land containing 3a. or. 25p. (now in Mr. Sewell's occupation), the income of which was to be applied towards maintaining the School, and in 1857 Mrs. Nesbitt gave £100 to the Rector for the benefit of the School, and this sum was invested in the purchase of the piece of land containing 2a. or. 26p. adjoining the Manor House in the names of the Trustees, the income to be applied in similar manner.

From 1851 to 1861 the population increased by 120. The Privy Council refused to make another annual grant unless the School was enlarged or a new one built, as accommodation was required for 60 children, and the School could only seat 40.

The site of the School being unfavourable and the building small, Mr. Charles Cory, the chief resident in the Parish, secured a promise of suitable land on which to erect a new School. The Building Fund was provided by voluntary donations, and a grant of £181 received from the Government.

The first stone of the School was laid on the Prince of Wales's Wedding Day, March 10, 1863, by Mr. John Bowgin, and the day celebrated with rejoicings and festivities. The Royal Standard was hoisted on the Church Tower and a peal of bells rung. A triumphal arch was erected over the Church Road and a dinner given to men and women in the barn of Mr. John Draper, jun., while the sick and infirm were provided for in their own homes.

Mr. Cory and Mr. Bowgin were drawn in an open carriage by the young men, from the Barn to the site of the new School.

Twenty-seven trees were planted around the School by the oldest and youngest inhabitants.

The day, a memorable one for Burgh Castle, concluded with fireworks and a bonfire.

The new Trust Deed stated that 'the buildings are to be
'used for a School for the education of children and adults
'or children only of the labouring, manufacturing, and other
'poorer classes in the Parish, and shall be conducted according
'to the principles of the National Society for promoting the
'education of the Poor in the principles of the Established
'Church throughout England and Wales.'

'Six or more Managers are to be appointed, such persons
'to be members of the Established Church and to contribute
'at least twenty shillings annually to the funds of the School.'

Mr. John Smith was appointed Master and his wife Mistress.



BOWGIN'S SCHOOL.

Now that education is free, it is interesting to recall the rules that were then made as to the payment of pence.

1s. per quarter was charged for one child; 2s. for two; 2s. 6d. for three; and 3s. for four or more of the same family.

The actual cost of educating each child exceeded 25s. per annum.

Mr. John Bowgin liberally endowed the School with the sum of £1070 19s. 3d., which was transferred to Trustees and invested in 3 % Consolidated Bank Annuities. Again in 1868 he supplemented this with an additional gift of £500.

The expenses of fitting and building the School amounted to £828 16s. 7d. Amongst the subscribers were Miss Fisher £250, and Mr. Cory £30.

The deficit of £346 12s. 7d. was paid by Mr. Bowgin, whose generosity and interest in the education of the poor is perpetuated in the name of the School, known from that time as 'Bowgin's School.'

In 1881 the Master reported to the Managers that there was difficulty in obtaining the School pence from the parents, as a large number of the children had left and gone to the Little School, which since 1863 had been carried on under the management of the Rev. T. H. Hawes, where they obtained free admission.

Although it involved an annual loss of £10, the Managers decided to abandon the payment of the pence.

In 1883 there was a serious deficiency in the School funds, and an appeal was made to the ratepayers to raise £25 annually, and thus obviate the formation of a School Board.

The money was evidently collected, although there is no list of subscribers in the Minute-Book.

Mr. James Royal was Secretary and Correspondent in 1888, and records a total of 130 children, and an average attendance of 75. The Government Grant of £25 was not sufficient to meet expenses. The Master and 'Sewing Mistress' received £72 per annum.

An appeal to the ratepayers produced over £30.

In 1889 Canon Venables was Chairman of the Managers. A printed notice was circulated calling upon parents to pay one penny a week for each child, but in no case over threepence per family.

Fortunately the sum of £38 had accumulated from the endowment fund of the Little School, which had been closed for some years, and this was transferred to Bowgin's School, otherwise a School Board might have been established.

In 1891 the Government passed an Act providing free education at the cost of the nation.

In 1898, with the sanction of the Charity Trustees, £400 was realized from the sale of Consols for the purpose of erecting the Infants' Room with other incidental work; the amount of the Consol Trust fund now being £1158 15s. 6d.

The playground was concreted in 1912.

Mr. Harry Stansfield was appointed Master in 1904, and left the School in 1912 to take up the Mastership of Wormegay School, near King's Lynn.

Mr. Henry G. Panks was appointed Correspondent in 1893, and has acted in that capacity for over nineteen years. His former experience in educational matters has proved of great value, and parents owe him a lasting debt of gratitude for his kindly interest in the children and assiduous attention to the requirements of the School.

Managers in 1912: Rev. L. H. Dahl (Chairman), Mr. H. P. Frederick, Mr. R. Beck, Mr. H. G. Panks, Mr. W. Primrose (nominated by the Parish Council) and Captain Prickett, R.N. (nominated by the East Suffolk County Council).

XXI

BURGH CASTLE DRAINAGE

A HISTORY of Burgh Castle would be incomplete without some reference to the Drainage Board of the District. A large tract of land in the parish (upwards of 500 acres) is Marsh land, forming part of a larger tract of Marshes containing some 1700 acres situate between the old Staithe near the Church and the Haven of Great Yarmouth, and bounded on the North by Breydon Water and on the South by the uplands of Burgh Castle, Bradwell and Southtown. This tract of Marshes, but for the Wall or bank next Breydon Water, would be flooded at every tide. There is no record as to the date when this Wall was constructed; it probably had very small beginnings some centuries ago. The whole level of Marshes was formerly in few hands, but in process of time it has become very much subdivided. This subdivision no doubt led to some of the difficulties which arose as to the upkeep of the Wall, for the owners of the Marshes against Breydon Wall, having a comparatively small area to protect and less stake in its maintenance, would be loth to spend a great deal of money over it. In about the year 1880 the Wall was in such a bad state that meetings of certain of the Marsh owners were held to decide whether any steps should be taken to compel the frontagers to put the Wall in repair. However, just about this time the liability of such frontagers had been the subject of litigation, when the Law Courts in effect decided that there was no liability on frontagers as such to maintain the Wall next their own property. The Marshes at that time were almost invariably flooded every winter and were a happy

skating-ground for the inhabitants of Great Yarmouth and the neighbourhood.

To remedy this state of affairs application was made in 1884 for a Provisional Order under the Land Drainage Acts, which was duly confirmed by an Act of Parliament passed in that year. Under this Order a Drainage Board was formed having jurisdiction over the above-mentioned tract of the Marshes in Burgh Castle, Bradwell and Southtown; all house property in Southtown being carefully excluded from the area as not requiring Land drainage, although as a matter of fact they were more especially interested in and benefited by the upkeep of Breydon Wall. As building operations extended in Southtown, some fifty or sixty acres of the Marsh land became built over, and difficulties arose with regard to the collection of the Rates in respect of such buildings. When the whole area was Marsh land the simple method of making a Rate of so much per acre was adopted, but when some of these lands became minutely subdivided into sites of houses, this method became out of the question, and, moreover, the increase in the value of such property made the method, which was formerly irregular, quite illegal; consequently under pressure and with a good deal of hesitation the Drainage Board made their Rates based on the Annual Value of the properties assessed, the result being that a very large proportion of the Rate was thrown on the fifty or sixty acres which had been built over. There was a good deal of objection on the part of the owners and occupiers of such houses, more particularly owing to the fact that when the building sites were offered for sale it was erroneously assumed that there was only a small acreage Drainage Rate payable. To remedy the grievances of such householders as far as possible, the Board formed such house property into a separate area, and charged it only with the rateable share of the cost of maintaining Breydon Wall, but exempted it from all liability to the cost of Land drainage. Although this removed one very serious ground of objection, the house-owners and occupiers still agitated for further exemption, and



BREYDON WATER.

eventually an arrangement was come to between the Corporation of Great Yarmouth and the Drainage Board, under which all the land in Southtown which was within the Drainage area was practically taken out of such area for rating purposes, the Corporation becoming solely responsible for the upkeep of the mile of Wall situate within the Borough, the Drainage Board continuing and being expressly made responsible for the other three miles, and the Corporation paid £5000 by way of commuting the liability of the Southtown lands to contribute to the upkeep of any part of the Wall. This arrangement was embodied in a special Act of Parliament passed in 1909.

Thus ended, as it was thought, all heart-burning on the subject of the Drainage Rate, which had lasted some five or six years and created no small turmoil. However, there was to be one final flash before the controversy was settled; for the Act had scarcely been passed when an appeal was made by one of the Southtown ratepayers against the Drainage Rate, raising the question that the frontagers to Breydon Water were liable to maintain the Wall. The question was more or less an academic one under the circumstances, and when the Appeal came before the Recorder of Great Yarmouth it was dismissed with costs. So ended, it is believed, the vexed question of the liability to repair Breydon Wall.

During the years 1910-1912 Breydon Wall was raised and faced with concrete at a cost of about £2400.

XXII

BOWGIN'S CHARITY

JOHN BOWGIN by his Will dated in 1870 directed his Trustees to invest £1000 free of duty, and by the Codicil he directed this fund to be invested and the income applied (after payment of the Secretary's salary) for the relief of the Poor and Sick residents in Burgh Castle, either in money or by the purchase for them of food, wearing apparel, medicine, coals, and other necessities and comforts, or by contribution towards Funeral expenses. He also directed that a sum of not exceeding £5 should be expended annually in providing a School Treat and School Prizes for the Scholars attending Bowgin's School at Burgh Castle; and he authorized the application of a portion of the income by way of premiums for the purpose of putting out poor children, the sons or daughters of *bona fide* residents of Burgh Castle, to apprentice or to advance them in life.

John Bowgin died in April 1877, and £1000 was invested, and is now represented by £1075 Consols, of which the Charity Trustees have appropriated £200 as applicable to Educational purposes and to produce the £5 which the Trustees were authorized to apply towards School Treat and Prizes, although as a matter of fact the Trustees had under the Will the most ample discretion to withhold the £5 altogether, and apply it towards the other purposes mentioned in the Will.

The present Trustees of the Will are Mr. H. P. Frederick, Mr. H. G. Panks and Mr. G. F. D. Preston, of Great Yarmouth.

XXIII

VEGETATION AND FLORA

THERE are few trees, with the exception of those found at Burgh Hall, the Grange, the Manor House and the Rectory. It is stated that 'the flora of this neighbourhood is very similar to that found at the present day in Denmark and Holland, and that in all probability there was a connection between the East Coast and Holland.'¹

Some parts of the marshes are deep and spongy bogs, and besides Sedges, Bulrushes and Cotton Grass there is a rich flora of Marsh Plants.

List of FLOWERING PLANTS found at Burgh Castle (Exclusive of Grasses).

Ranunculaceæ.

Rana, a frog. Frogs frequent the places where these plants grow.

1. Water Crowfoot.
2. Lesser Celandine.
3. Celery-leaved Crowfoot.
4. Bulbous Buttercup.
5. Creeping Buttercup.
6. Lesser Meadow Rue.

Papaveraceæ.

Administered with 'Pap' to induce sleep.

1. Common Red Poppy.

Fumaraceæ.

Fumus, smoke. It was thought the smoking could expel evil spirits.

1. Common Fumitory.

Cruciferae.

Bearing a cross.

1. Shepherd's Purse.
2. Field Pepper-wort.
3. Common Scurvy Grass.
4. English Scurvy Grass.
5. Water-cress.
6. Hedge Mustard.
7. Garlic Mustard.
8. Treacle Mustard.

Resedaceæ.

Resedo, to calm, from its sedative properties.

1. Dyer's Rocket.

Frankeniaceæ.

After John Franken, a Swedish botanist.

1. Common Sea Heath.

¹ B. T. Lowne, *Natural History of Yarmouth and Neighbourhood*, 1863.

Caryophyllaceæ.

1. Rose Campion.
2. Evening Campion.
3. Ragged Robin.
4. Corncockle.
5. Common Chickweed.
6. Thyme-leaved Sandwort.
7. Viscid Mouse-cat Chickweed.
8. Common Milkwort.
9. Greater Stichwort.
10. Lesser Stichwort.

Geraniaceæ.

From *geranus*, a crane, from the fruit resembling a crane's beak.

1. Herb Robert.
2. Dove's-foot Crane's-bill.
3. Small-flowered Crane's -bill.
4. Jagged-leaved Crane's-bill.
5. Hemlock Stork's-bill.
6. Musk.

Malvaceæ.

Soft, from the emollient properties of the mucilage.

1. Common Mallow.

Hypericaceæ.

1. Perforated S. John's Wort.

Onagraceæ.

1. Willow Herb.

Leguminosæ.

Pod or legume-bearing.

1. Common Broom.
2. Yellow Melilot.
3. White Clover.
4. Purple Clover.
5. Common Hop Trefoil.
6. Common Bird's-foot Trefoil.
7. Meadow Vetchling.

Rosaceæ.

Belonging to roses.

1. Silver Weed.
2. Creeping Cinquefoil.
3. Hoary Cinquefoil.
4. Common Bramble.
5. Common Agrimony.
6. Dog Rose.
7. Sweet Brier.

8. Hawthorn.
9. Burnet-leaved Rose.
10. Common Salad Burnet.
11. Field Lady's Mantle.

Cucurbitaceæ.

Like a cupping-glass, or gourd.

1. White Bryony.

Crassulaceæ.

Something that will grow thick or crass.

1. Biting Stonecrop.

Umbelliferæ.

Which spreads out and gives shade.

1. Common Hemlock.
2. Corn Parsley.
3. Gout-weed.
4. Wild Celery.
5. Tubular Water Dropwort.
6. Fool's Parsley.
7. Common Fennel.
8. Cow Parsnip.
9. Wild Carrot.
10. Upright Hedge Parsley.
11. Rough Chervil.
12. Narrow-leaved Water Parsnip.
13. Wild-beaked Parsnip.

Araliaceæ.

1. Common Ivy.

Caprifoliaceæ.

1. Elder.
2. Honeysuckle.

Rubiaceæ.

1. Crosswort.
2. Yellow Bedstraw.
3. Water Bedstraw.
4. Hedge Bedstraw.
5. Goose-grass.
6. Field Madder.

Compositæ.

Compound, having several sorts of flowers in it.

1. John Go-to-bed-at-noon.
2. Common Sowthistle.
3. Dandelion.
4. Wild Succory.
5. Common Burdock.
6. Musk Thistle.

7. Scotch Thistle.
8. Milk Thistle.
9. Black Knapweed.
10. Greater Knapweed.
11. Mugwort.
12. Coltsfoot.
13. Sea Starwort.
14. Common Groundsel.
15. Common Ragwort.
16. Fleabane.
17. Common Daisy.
18. White Ox-eye.
19. Corn Feverfew.
20. Yarrow.
21. Mouse-ear Hawkweed.
22. Smooth Hawk's Beard.
23. Long-rooted Cat's-ear.
24. Nipplewort.

Campanulaceæ.

Like a bell.

1. Hairbell.

Convolvulaceæ.

From *convolvere*, to bind round.

1. Field Bindweed.
2. Great Bindweed.

Boraginaceæ.

1. Viper Bugloss.
2. Small Bugloss.
3. Forget-me-not.
4. Evergreen Alkanet.

Solanaceæ.

1. Woody Nightshade.

Orabanchaceæ.

From *orobos*, a vetch, and *ancho*, to strangle, because it strangles plants by binding around them.

1. Great Broom Rape.

Scrophulariaceæ.

Against scrofula.

1. Germander Speedwell.
2. Field Speedwell.
3. Thyme-leaved Speedwell.
4. Water Speedwell.
5. Ivy-leaved Speedwell.
6. Yellow Rattle.
7. Yellow Toad Flax.
8. Marsh Red Rattle.
9. Brooklime.

R

Labiataæ.

Two-lipped.

1. Hemp Nettle.
2. Purple Dead-nettle.
3. White Dead-nettle.
4. Hedge Woundwort.
5. Ground Ivy.
6. Self-heal.
7. Henbit Dead-nettle.
8. Greater Skull-cap.

Primulaceæ.

1. Scarlet Pimpernel.
2. Sea Milkwort.
3. Water Violet.

Plantaginaceæ.

1. Greater Plantain.
2. Ribwort Plantain.
3. Seaside Plantain.
4. Buck's-horn Plantain.
5. Hoary Plantain.

Polygonaceæ.

Many knees or joints.

1. Climbing Persicaria.
2. Water Pepper.
3. Great Water Dock.
4. Common Sorrel.
5. Sheep's Sorrel.
6. Common Knotgrass.

Euphorbiaceæ.

1. Sun Spurge.

Urticaceæ.

From *uro*, to burn.

1. Great Nettle.
2. Small Nettle.
3. Common Hops.

Ulmaceæ.

1. Elm.

Ericaceæ.

1. Fine-leaved Heath.
2. Cross-leaved Heath.

Amentaceæ.

1. Common Oak.
2. Common Beech.
3. Willow.
4. Poplar.

Hydrocharidaceæ.

1. Frogbit.

Iridaceæ.

1. Yellow Iris.

Orchidaceæ.

1. Bee Orchis.
-
2. Spotted Orchis.

Alismaceæ.

1. Water Plantain.
-
2. Arrowhead.

Juncaceæ.

From *jungo*, to join; the stems being waven into Cordage.

1. Soft Rush.
-
2. Common Rush.

Butomaceæ.

1. Flowering Rush.

Typhaceæ.

1. Branched Bur-reed.

Pistiaceæ.

1. Lesser Duckweed.

Naiadaceæ.

1. Small Pondweed.

BIRDS SEEN IN BURGH CASTLE

Heron.	Starling.	Rook.	Thrush.
Hedge-sparrow.	Skylark.	Crow.	Mistle Thrush.
Martin.	Seagull (various).	Redbreast.	Greenfinch.
Sparrow.	Reed-sparrow.	Cuckoo.	Flycatcher.
Swallow.	Ring-dove.	Chaffinch.	Yellow-hammer.
Swift.	Wood-pigeon.	Titmouse.	Blackbird.
	Screech-owl.		

Water-rats are common in the marsh-dykes, and feed on vegetable matter, chiefly on roots of water-plants.

Mouse Bats, Rat Bats, Natterjack, smaller and distinct from the Common Toad, Toads, Frogs, Snakes, Lizards, Stoats and Hedgehogs are found.

XXIV

POPULATION

THE following statement, giving the population of Burgh Castle at every Census from 1801 to 1911, has been forwarded by the Registrar General.

1801	1811	1821	1831	1841	1851	1861	1871	1881	1891	1901	1911
189	217	239	270	327	344	458	409	518	469	527	547

The boundaries of the Civil and Ecclesiastical Parish of Burgh Castle are co-extensive, and no change has ever taken place in the area of either.

In January 1898 the population rose to 578.

In 1603 the population was 74, and in 1764, 160.

XXV

MEMORABILIA

1. THE OLD HALL.

This is now called Hall Farm, and is said to have been built by a Dutchman.

In the sixteenth century there were many Dutchmen in this district.

Palmer's *Perlustration of Great Yarmouth*, Vol. II. p. 218, states: 'The Dutch, as might naturally be expected, were 'expert in "water-works."' In the sixteenth century a Dutch 'engineer was consulted as to Yarmouth Harbour. About '1625 Vermuyden came over to do some drainage works in 'Cambridgeshire, bringing with him a considerable following, 'who, escaping from the persecutions in the Low Countries, 'found convenient homes in the Fens.'

Again, in 1627, Charles I entered into a contract with Vermuyden for reclaiming the meres and marshes around Axholm, an island in N.W. Lincolnshire, and rendering them fit for tillage. 'A large number of Flemish workmen settled 'in the district, and in spite of the opposition of the English 'peasantry, they retained their ground in sufficient numbers 'to affect the physical appearance and the accent of the 'inhabitants to this day' (*Ency. Brit.*, art. 'Axholm,' 9th Edition).

2. THE VILLAGE STOCKS.

This was an apparatus for the confinement of vagrants and petty offenders retained until recently in country villages. The stocks were last used in Burgh Castle about 1855, and a



THE OLD HALL.

few of the older inhabitants can remember them in use as a punishment administered by the village constable for refractory youths and men. The stocks were placed outside the churchyard gates, and after 1855 were removed to Butt Lane corner, opposite Bowgin's School.

3. THE MANOR HOUSE.

On the present site of this house there was originally a large cottage. The kitchen and outhouses were pulled down by Mr. Ambrose Palmer, who erected a new house, which later on was called Harcourt House, the Harcourt family residing here. Other successive residents were Captain Dawn, Captain Dods and Mr. Biddulph. James Hargrave Harrison, Lord of the Manor (1877-1896), also lived here, and called the building 'The Manor House.' It never had any association with the Manorial Courts.

4. THE COMMON OR HEATH.

The enclosure of the Common was carried out after the Enclosure Award of 1819, and the Poor's Allotment given as a compensation for the loss of a large plot of pasture-ground on which the villagers had a right to keep their cattle and horses. I am told that several herds of geese were kept on the green. The Common occupied the district through which the present Mill Road runs.

5. STEPSHORT.

Stepping-stones were used when crossing the Boundary Ditch, hence the name 'Stepshort.' At high tides travellers had to cross over by boat. About a hundred years ago thousands of faggots, *i.e.* bundles of sticks, twigs and small branches of trees, were laid down to form a foundation for the road which was then made connecting Burgh Castle with Belton.

6. BUTT LANE.

Called in the 'Award' and Manorial Records 'The Butt-

'way,' and undoubtedly a survival of the term 'The Butts,' where 'as far back as Edward IV it was enacted that every 'Englishman should have a bow of his own height, and that "Butts" for the practice of archery should be erected near 'every village, where the inhabitants were obliged to shoot up 'and down on every feast-day under penalty of being mulcted 'a halfpenny' (J. C. Cox, LL.D., *History of a Parish*, p. 202, 1909).

7. 1897. SIXTIETH ANNIVERSARY OF QUEEN VICTORIA'S ACCESSION.

The children were taken to Great Yarmouth, and all inhabitants over sixty entertained at the Institute by Canon Venables.

1901. CORONATION OF EDWARD VII.

In spite of the postponement of the Coronation on June 26, which afterwards took place on Aug. 9, the heads of families were entertained at Burgh Hall by Mr. H. P. Frederick, the children by Mr. Henry Panks at the Laurels, on the second day, while on the third day Mr. W. P. Carrier opened the grounds of 'The Grange' to the inhabitants.

1911. JUNE 22. CORONATION OF GEORGE V.

Divine Service was held in the Parish Church at 1.30 p.m. Over £30 was raised by local subscriptions, and 320 of the inhabitants entertained in a large marquee in a field lent by Mr. Henry Panks. Mr. H. P. Frederick of Burgh Hall presided. In the afternoon sports took place, and there was a bonfire in the evening.

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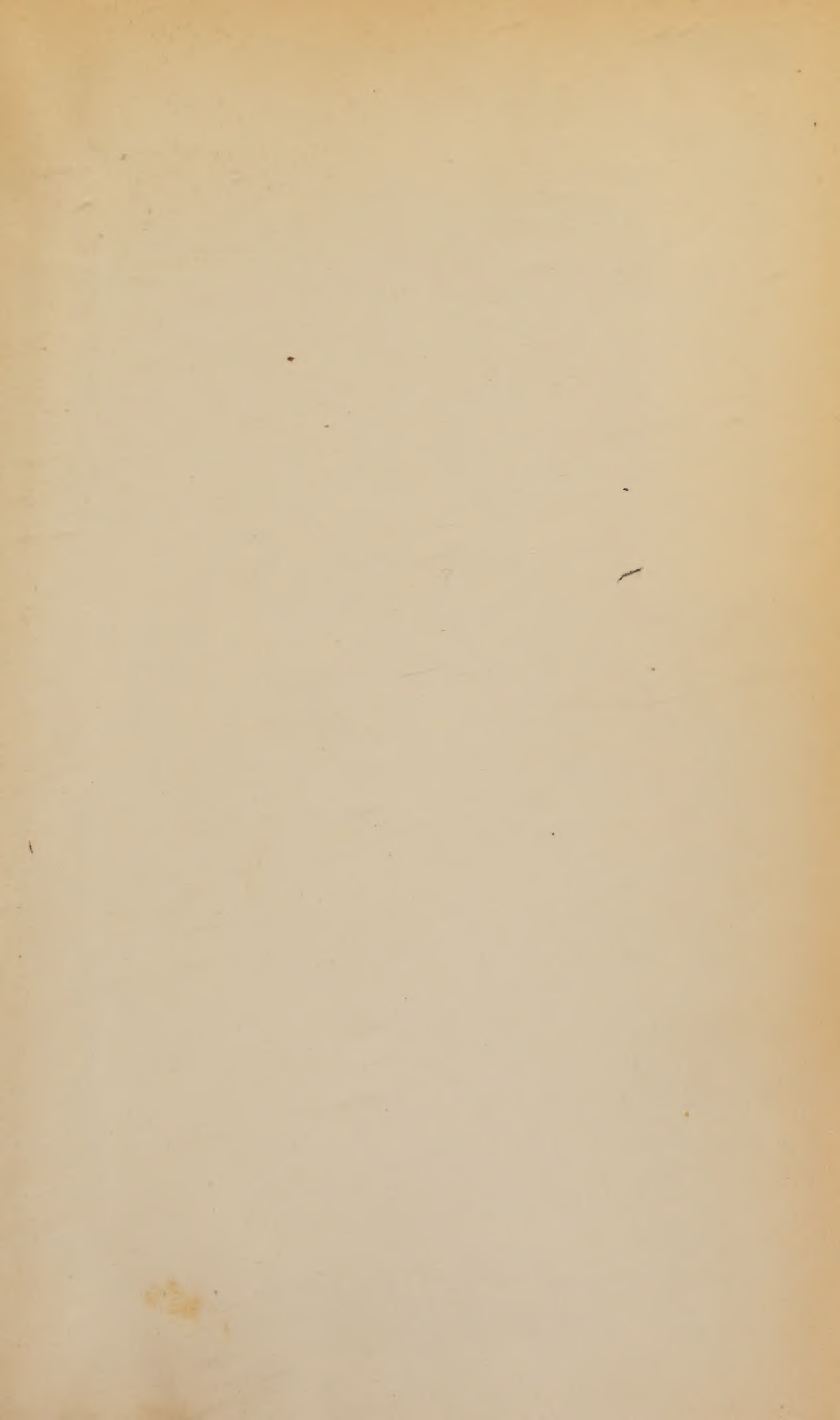
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